AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

Vol - 1

HAZRAT MAULĀNĀ
MUHAMMED QAMARUZZAMĀN SAHIB
ALLĀHBĀDI DĀMAT BARKĀTUHM

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PUBLISHER'S NOTE

Al-hamdulillāh – all praise and thanks are due to Allāh – we have been blessed with the good fortune of printing the fourth edition of *Aqwāl-e-Salaf*. The senior *mashā'ikh*, erudite *'ulamā'*, and in fact, all those bestowed with an interest, honoured the previous editions with appreciation. After studying this book deeply, they wrote about its benefits and effect, and honoured us with their valuable opinions.

The present edition is very beneficial, comprehensive, and bears many other specialities. Initially, the past editions contained aspects from the lives of the Sahābah *radiyallāhu 'anhum*, Tābi'īn *rahimahumullāh* and Taba' Tābi'īn *rahimahumullāh*. My respected father, Shaykh Tarīqah [Hadrat Maulānā Qamar az-Zamān Sāhib] – *may Allāh ta'ālā bless him with long life* – added aspects from the lives of the Prophets *'alayhimus salām* - the greatest personalities of the human race. He paid special attention to including important aspects on the conditions, statements, admonitions and words of advice of the father of humanity, Hadrat Ādam *'alayhis salām* and the seal of the Prophets, Sayyidunā Hadrat Muhammad *sallallāhu 'alayhi wa sallam*. In so doing, he removed a major shortcoming of the book. May Allāh *ta'ālā* reward him with the best of rewards.

Moreover, he undertook much efforts and research in adding the lives and statements of several

Sahābah, Sahābiyāt, and Tābiʿīn, and the date of death of each of them. Consequently, this golden chain of *Aqwāl-e-Salaf* will no longer extend over six volumes but seven volumes – *inshā Allāh.*

This newly arranged edition is now named: *Ma'āthir ul-Ambiyā' was Siddīqīn wa Āthārush Shuhadā' was Sālihīn* (*Glorious Deeds of the Prophets and Truthful, and Traditions of the Martyrs and Righteous*) – titled *Aqwāl-e-Salaf* (*Statements of the Pious Elders).*

May Allāh *taʿālā* make this book a means to rejuvenate the soul, enlighten the heart, and make it a beacon of light for those who are seeking the path of guidance and treading the path of the Sharīʿah. Āmīn.

By the grace of Allāh *taʿālā*, Maktabah Dār al-Maʿārif has had the honour of producing several books in the Urdu, English, Gujarati and Bengali languages. At present, a few other works are in the process of publication, e.g. *Riyādus Sunnah (talkhīs Tarjumān as-Sunnah, mulaqqab bi Futūhāt Madanīyyah), Nasīhatul Muslimīn (tarjumah Risālatur Mustarshidīn*), *al-Ifādāt al-Ihsānīyyah (mulaqqab bi Mawā'iz al-Ihsān* vol. 2), etc. May Allāh *taʿālā* enable us to complete all these works with ease and may He accept them. Āmīn.

I request all the readers to make *duʿā'* for my respected father for Allāh ﷻ to bless him with a long life with good health and well-being, and inspire him to spread the teachings of the Qur'ān

and Sunnah even more, and explain *ta<u>s</u>awwuf* and *sulūk* more elaborately. Āmīn.

Mu<u>h</u>ammad ʿAbdullāh Qamar az-Zamān Qāsimī Ilāhābādī,
Servant of Maktabah Dār al-Maʿārif, Ilāhābād,
Rajab 1430 A.H.

PREFACE

Shaykh al-Mashā'ikh Hadrat Maulānā Shāh Muhammad Ahmad Sāhib Partābgarhī *quddisa sirruhu*

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ، أَمَّا بَعْدُ

Hadrat Qutb Rabbānī ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī *quddisa sirruhu* combined the jurisprudence of the external and internal self. He had a distinguished rank in abstinence, piety, abundant remembrance of Allāh *taʿālā*, and spiritual power. He was very firm in adhering to the Qur'ān and emulating the Sunnah. He was well-known for bearing the pains of people, giving preference to the poor and needy over his own self, and bearing the burdens of the needy. Together with bestowing him with awe and an imposing figure, Allāh *taʿālā* bestowed him with such acceptance, love and magnetism that the leaders and ministers considered it a source of pride to attend his assemblies. His speech had a powerful effect, and his lectures had a unique influence which would certainly sway the listeners. This is how the speech of the *Ahlullāh* really is. Since they are elucidators of the Qur'ān and Sunnah, and their hearts are filled with the effulgence of the *Ahlullāh*, anyone who reads or hears their speech experiences a complete change in his life. The hearts of the readers are not only filled with love but intoxicated by it. A poet says:

"The lovers of Allāh show others the true path. And together with their speech, they spread *nūr* (light and effulgence)."

One of his written works is named *Lawāqih al-Anwār fī Tabaqāt al-Akhyār*, and known by the title of *at-Tabaqāt al-Kubrā*. This book contains significant and beneficial statements and teachings of senior personalities starting with Hadrat Abū Bakr *radiyallāhu ʿanhu* and continuing until the tenth century of the *hijrah* (Emigration).

By Allāh's grace, the desire to summarize and translate this book was experienced by my dear and respected associate, Maulānā Muhammad Qamar az-Zamān Sāhib. He commenced translating it and completed it in an excellent manner. Not only did he provide a simple and abridged translation of *at-Tabaqāt al-Kubrā*, but also embellished it with additional themes which have multiplied the benefit of this book.

He commenced with forty Ahādīth of Rasūlullāh ﷺ, and the sayings of certain personalities who were not mentioned in *at-Tabaqāt al-Kubrā*. He named this work *Aqwāl-e-Salaf* and produced a comprehensive book which will – *inshā Allāh* – be extremely beneficial to the masses and learned alike.

I heard all the themes of this book in the assemblies which were held after *maghrib*, and I say with all my heart that it is beyond me to

describe the spiritual and internal joy which I experienced.

I make *duʿā'* from the bottom of my heart for Allāh ﷻ to enable His servants to benefit as much as possible from this book and to accept it. And may He accept and reward my dear and respected associate, Maulānā Qamar az-Zamān Sāhib. Āmīn.

Muhammad Ahmad Phūlpūrī
22 Shaʿbān 1406 A.H.

PRELUDE

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى أَشْرَفِ الْمُرْسَلِيْنَ وَعَلٰى آلِهِ وَأَصْحَابِهِ وَأَوْلِيَائِهِ أَجْمَعِيْنَ، أَمَّا بَعْدُ!

People of insight are fully aware that the lives, statements, utterances and practices of the *mashā'ikh* are undoubtedly the spirit of knowledge and practice, a guide for this world and the Hereafter, a company for a person in solitude, a friend for a person in sorrow, an excellent solution for *Dīnī* and worldly problems, a boost for the light of *īmān*, and a creator of strength in the heart. The lives and statements of the pious elders of *Dīn* and of the pious predecessors are sources of encouragement and yearning for the novice, and a constitution and mandate for the veteran. By listening to and seeing the glorious deeds and ways of the past elders, the dormant emotions of the latter generations are awakened, and they become attached to the path. A poet says:

"It is wonderful to hear the speech of one's friend directly from him. But if this is not possible, it is also beneficial to hear it from a person who heard it directly from him."

In the light of the above facts, the *'ulamā'* paid particular attention to collating the lives and statements of the pious elders. For example, considerable information on the lives and statements of the pious elders have been compiled

by: ʿAllāmah Jamāl ad-Dīn ibn al-Jauzī *rahimahullāh* in *Sifatus Safwah*, ʿAllāmah Shams ad-Dīn Dhahabī *rahimahullāh* in *Siyar Aʿlām an-Nubalā'*, Maulānā ʿAbd ar-Rahmān Jāmī *rahimahullāh* in *Nafahātul Uns*, Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* in *Akhbār al-Akhyār*.

Hadrat al-ʿAllāmah Qutb Rabbānī ʿAbd al-Wahhāb Shaʿrānī *quddisa sirruhu* is from among such scholars who wrote his world-renown book, *at-Tabaqāt al-Kubrā*. He commences with the sayings and statements of the first caliph, Hadrat Sayyidunā Abū Bakr Siddīq *radiyallāhu ʿanhu*, the Sahābah *radiyallāhu ʿanhum* and continuing with the Tābiʿīn, and many *Auliyā'* and Sufis until the beginning of the tenth century of the *hijrah*. We will probably not be wrong if we say each and every statement is the spirit of the Sharīʿah and the essence of the Tarīqah.

Based on this, Hadrat Murshidī Muslihul Ummat Maulānā Wasīyyullāh Sāhib *quddisa sirruhu* – who was really a combiner of the Tarīqah and Sharīʿah and an experienced personality in rectification and tutoring – used to study this book constantly. At times, he would relate some of its themes in his special assemblies; and this would really impress on the minds of those present. Consequently, I developed a deep attachment with this book while Hadrat was still alive. When Hadrat passed away and I had the good fortune of conducting my own assemblies, I made it my practice to read the statements of the pious elders from *at-Tabaqāt al-*

Kubrā. Those who were present appreciated these renditions and were impressed by them. Some sincere friends requested a translation of this book so that it may be of benefit and use to the Urdu readers and speakers. I also perceived the accuracy of this view. But I felt that if the book was translated in its entirety, it will not be very beneficial because due to the passage of time, we do not have affinity with some of its sciences and themes. And so, even if it was translated to Urdu, it will be difficult for the masses to understand. I therefore commenced selecting and translating the statements which were absolutely clear and would be easily understood by all.

I was blessed by the additional grace of Allāh *taʿālā* at having my shaykh, Hadrat Murshidī Maulānā Muhammad Ahmad Sāhib *quddisa sirruhu*, staying most of the time in Ilāhābād at Madrasah Bayt al-Maʿārif or at the house of Dr. Abrār Ahmad Sāhib. Hadrat was extremely kind in providing me the opportunity of reading the entire translation in his special assemblies, and paying particular attention to listening to it himself. He verified it completely, would clearly express his approval, and made *duʿā'* for its acceptance. All praise and thanks are due to Allāh *taʿālā*.

A few points

1. Apart from the statements from *at-Tabaqāt al-Kubrā*, I added the statements of the Sahābah *radiyallāhu ʿanhum*, the Pure Wives of Rasūlullāh ﷺ, the Tābiʿīn, etc. from other authentic books. I took particular care in commencing the book with

the pure statements of the Leader of the Righteous, Muhammad Rasūlullāh ﷺ so that it would be a means for the additional descent of mercy and a source of blessings.

2. I added my personal notes after certain statements according to my taste and inclination. May Allāh *taʿālā* make these notes beneficial to the *ummah*. Āmīn.

3. In the treasure house of the speech of the Sufis, one finds many unique matters related to love, rectification and tutoring. These are rarely found in other writings. I added the statements and words of some of the famous Sufis of India and Pakistan so that one could acquire blessings from them as well.

A few points from the work of Doctor Yūsuf Qardāwī

A senior author and thinker of the Islamic world, Doctor Yūsuf Qardāwī has written a few equitable and impartial points on the subject of *tasawwuf* in his book, *Thaqāfah ad-Dāʿiyah*. The original book is in Arabic. Maulānā al-Mukarram Doctor Fadl ar-Rahmān Nadwī has – *māshā Allāh* – translated it in simple and flowing Urdu. It has been published under the title *Dāʿiyān-e-Haqq ke Ausāf* (*The qualities and attributes of those involved in daʿwah*). A study of this book in its entirety will prove very beneficial to those involved in the work of *daʿwah* and *tablīgh*. However, I will only quote the portion which is related to the subject of *tasawwuf*.

Ta<u>s</u>awwuf: This is a science which deals with the study of the social and moral aspects of Islam…I am directing your attention to some of the Sufic legacy which could cause a defect in the original meaning of Islam, and which are not in line with Islamic teachings. They are:

1. Philosophical Sufism has moved away entirely from its basis. If we study or teach it, we do it solely to highlight its corruption of Islam. By Philosophical Sufism we are referring to the ideas and beliefs related to *<u>h</u>ulūl* (separability or inseparability in being) and *wa<u>h</u>datul wujūd* (unity of presence).

2. We ought to turn our attention to the social and moral aspects of *ta<u>s</u>awwuf*. ʿAllāmah Ibn al-Qayyim *ra<u>h</u>imahullāh* writes with regard to it in *al-Madārij*:

اجتمعت كلمة الناطقين في هذا العلم على أن التصوف هو الخُلق.

"Those who are connected to this field unanimously state that *ta<u>s</u>awwuf* is actually good character."

Al-Kattānī defines it as follows:

التصوف خلق، فمن زاد عليك في خلق زاد عليك في التصوف.

"Ta<u>s</u>awwuf is another name for good character. The person who increases you in good character has actually increased you in *ta<u>s</u>awwuf*."

3. We have to adopt those principles of *ta<u>s</u>awwuf* which would entrench our Islamic beliefs and morals, and discard those which cause a defect, doubt or misgiving. We should also derive benefit from those who criticized and commented on the Sufis, e.g. Ibn al-Jauzī in his book, *Talbīs Iblīs*, and others.

In like manner, justice demands us to make reference to the treasure house of *ta<u>s</u>awwuf* which is considered to be its source. It is impossible to deny its benefits:

(a) To a great extent we will find the statements of the righteous, and the wise experiences of the ascetics, ardent worshippers, pious, and insightful people.

(b) We will find such examples which polish the souls and help us greatly in understanding Qur'ānic verses and the <u>H</u>adīth – and this is rarely found in other sciences.

(c) The jurists of the *<u>z</u>āhir* (external, outward) directed our attention to the rules and regulations related to our outward senses. The *mutakallimīn* (scholastic theologians) spent their energies in "dry" academic discussions. But the Sufis directed their attention to spiritual rules and regulations, calamities of the soul, and Satanic whisperings. They then showed us the ways and means of protecting ourselves against these, and provided treatment for these ailments. Without doubt, they have certain

exercises, experiences, and wisdoms in this regard which is not found with others.

(d) We experience enthusiasm and vigour in their statements, and the person studying them is impressed and affected by them. This is most probably achieved by virtue of their personal striving (*mujāhadah*) and spiritual exercises.

(e) When the Sufis of the initial era laid the foundation of *tasawwuf* and paved its path, they sealed off all the ruses and stratagems which could be used to come out of the confines of the Sharīʿah, and they rejected all external factors which were apart from the Qur'ān and Sunnah.

Sayyid at-Tā'ifah Hadrat Junayd Baghdādī *rahimahullāh* said:

من لم يقرأ القرآن و لم يكتب الحديث لا يقتدى به في هذا الأمر لأن علمنا مقيد بالكتاب والسنة، وقال: مذهبنا مقيد بأصول الكتاب والسنة، وكذلك جاء عن أبي حفص والداراني وابن أبي الحواري والسري السقطي وغيرهم كما نقله عنهم القشيري وغيره.

"The person who neither studies the Qur'ān nor records Hadīth should not be followed in this field [of *tasawwuf*], because our science is confined to the Qur'ān and Sunnah." He also said: "Our way is confined to the principles of the Qur'ān and Sunnah. The same has been stated by Abū Hafs, ad-Dārānī, Ibn Abī al-Hawārī, as-Surī as-Saqatī

and others as quoted by al-Qushayrī and others." (*Dāʿiyān-e-Haqq,* translation of *Thaqāfah ad-Dāʿiyah*, p. 168)

The benefits of the books of the Sufis

Hadrat Muslihul Ummat Murshidī Maulānā Wasīyyullāh Sāhib *quddisa sirruhu* wrote in a similar vein on the benefit of the statements of the Sufis. I am quoting it here.

He used to say:

The books of the Sufis contain many sciences and experiences through which a special condition and feeling is created in the heart, the way is made easy, knowledge of the prerequisites and obstacles of the Tarīqah is obtained, and a path which would normally take many years to traverse is covered in a few minutes. Many points of wisdom and cognition are obtained from a study of these books. We learn the beauty and splendour of the Sharīʿah from them, and this increases our insight. Yes, there are certain things which are difficult to comprehend. This is not surprising because the books of every science and every subject contain certain points which are complex and difficult, and beyond the comprehension of all and sundry. The Qur'ān itself contains *muqattaʿāt* (letters whose meanings are known to Allāh ﷻ alone) and *mutashābihāt* (verses whose meanings are allegorical) which we do not understand. In fact, we have been prohibited from delving into them.

I also say: There are levels of the different sciences. All the sciences are not understood by all in the beginning. When a person's capability and aptitude increase, he understands many things [which he did not understand previously]. The Sufis are exponents of the spiritual aspect of the Sharīʿah, and so, many of their statements stem from their personal dispositions and conditions. As long as a person does not reach their level of taste and condition, he will not understand those things. Consequently, many *ʿulamā'* went into the service of a pious personality by Allāh's inspiration, and by virtue of remaining in his company, he imbibed his disposition and condition, attested to them, and became a proponent of them himself. He drank himself and gave others to drink. He quenched his own thirst and quenched the thirst of others. (*Tadhkirah Mu<u>s</u>li<u>h</u>ul Ummat*)

When you study this book, you will personally perceive the extent of sciences and facts which their statements contain, and the effect which they have. This can be denied by none but an obstinate person. After all, it was on this basis that Shaykh al-ʿArab wa al-ʿAjam <u>H</u>a<u>d</u>rat <u>H</u>ājī Imdādullāh <u>S</u>ā<u>h</u>ib *quddisa sirruhu* used to say: "The speech of the *Ahlullāh* turns a pseudo man into a real man, and a real man into a lion."

The fact of the matter is that the speech of a person contains his enlightenment and spirituality as well. We experienced many weak seekers developing courage and pluck in the path of *sulūk*

after hearing the speech of the *Ahlullāh*; and their speech becomes a guiding light for them.

If a person does not perceive its effect, he must blame none but his own self. ʿAllāmah Shaʿrānī *rahimahullāh* writes in the introduction to his book:

ثم إن من طالع مثل هذا الكتاب و لم يحصل عنده نهضة ولا شوق إلى طريق الله عز وجل فهو والأموات سواء. والسلام.

"A person who studies such a book and does not develop within himself an urge and yearning to tread the path of Allāh *taʿālā*, then he and the dead are the same."

May Allāh *taʿālā* enable all of us to benefit tremendously from this book, and instil our hearts with verve and fervour of *īmān*. May He enable us to imbibe the spirituality and blessings of all the righteous personalities. Āmīn.

I am pleased to know that Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *quddisa sirruhu* also compiled a book on the statements of the *mashā'ikh* which is published by the title, *Maqālāt-e-Sūfiyah*. Hadrat Maulānā Muftī Muhammad Shafiʿ Sāhib *rahimahullāh* translated this collection. It contains many statements from *at-Tabaqāt al-Kubrā*. It also contains comments and notes at different places. These are most beneficial and worth studying.

Hadrat Hakīm al-Ummat *rahimahullāh* wrote a few lines at the beginning under the heading *Ibtidā'iyyah*. I am quoting them here:

"This is one part containing aspects from the lives of the elders of the Tarīqah and their statements. Their words are concise but meanings many. We selected them from different books so that the hearts of the people may become aligned to them. Allāh *ta'ālā* alone gives inspiration irrespective of whether the person follows another, or he acts on his own judgement and investigation." (Ashraf 'Alī Thānwī, *may Allāh pardon him*)

It also pleases me [to inform the reader] that another book of Hadrat al-'Allāmah 'Abd al-Wahhāb Sha'rānī *rahimahullāh*, *Tanbīh al-Mughtarrīn*, has been summarized and translated by Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* and presented to the *ummah* under the title, *Akhlāq-e-Salaf*. This book has been well accepted by the masses and learned alike. Now this insignificant servant – with little effort and few resources – presents *Aqwāl-e-Salaf* to the reader. I have strong hope for its inclusion in this golden chain.

Furthermore, I intend compiling the statements of the famous reformers and spiritual guides of the eleventh century till the beginning of the fifteenth century so that people may benefit from their teachings as well. When the readers find the teachings and statements of their spiritual guides and *mashā'ikh* to be in total accordance with those of the past eras, it will give them more conviction

on the correctness and authenticity of their *maslak* (path). I make an earnest request to the reader to make *duʿā'* Allāh *taʿālā* inspires me to do this and makes it easy for me.

Muhammad Qamar az-Zamān Ilāhābādī
15 Jumādā al-Ūlā 1406 A.H.

INTRODUCTION

Hadrat Maulānā Burhān ad-Dīn Sāhib Sambhalī (Shaykh at-Tafsīr, Dār al-ʻUlūm Nadwatul ʻUlamā', Lucknow)

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين محمد وآله وصحبه أجمعين.

Hakīm al-Islam Hadrat Shāh Walī Allāh *rahimahullāh* writes in his unique and well-known book, *Hujjatullāh al-Bālighah*:

إعلم أن ما كلف به الشارع...هو الأعمال من جهة أنها تنبعث من الهيئات النفسانية التي هي في المعاد للنفوس أو عليها...والبحث عن تلك الأعمال من جهتين، إحداهما جهة إلزامها جمهور الناس...والثانية جهة تهذيب نفوسهم بها وإيصالها إلى الهيئات المطلوبة منها...الباحث عنها من الجهة الأولى هو علم الشرائع وعن الثانية هو علم الإحسان. (حجة الله البالغة، ج٢، ص٢٦).

This means that the injunctions of the Sharīʻah which Allāh ﷻ imposed on man are of two categories. One is the outward whose adherence is essential because this is how one can gauge whether an injunction has been carried out or not. The other is the effect through which man rectifies his inner self and acquires his fundamental purpose (of human perfection). The first category is discussed under *ʻilm ash-sharā'iʻ* (jurisprudence) and the second under *ʻilm al-ihsān* (which later

came to be known as *ʿilm at-tasawwuf* [1](the science of Sufism).

Shāh [Walī Allāh] Sāhib *rahimahullāh* was an expert in both fields. While his above-quoted statements provide the essence and definition of both branches, they also clarify the difference between the two and identifies their rank. Is there anyone today who can consider himself out of the ideology of Shāh [Walī Allāh] Sāhib and still make a claim of being from among the *Ahl al-haqq*!? No person can have the audacity to deny the essential need of *ihsān*, let alone mocking at it. In fact, no person attached to the ideology of Shāh Walī Allāh Sāhib *rahimahullāh* will consider the importance of the science of *ihsān* to be any less than *ʿilm ash-sharāʾiʿ* (the science of jurisprudence).

This investigation of Shāh Sāhib *rahimahullāh* is not an innovation; rather it is inferred directly

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[1] All misconceptions and errors were committed from this technical name. Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī was most correct when he said: "It would have been best had this name not proliferated, and the original name *ʿilm al-ihsān* remained. It is very strange that the technical names proliferated in most of the sciences and they became well known, e.g. *ʿilm an-nahw, ʿilm as-sarf* and then the definitions which fall under them (e.g. *fāʿil, mafʿūl, hāl, tamīz, ism jāmid, ism mushtaq, mādī, mudāriʿ*, etc.). But no science experienced such misunderstandings from its technical names as occurred with the science of *tasawwuf*, and no scholars of any science were criticized and vilified as were the Sufis."

from the speech of Rasūlullāh ﷺ, especially from the Hadīth-e-Jibra'īl.

Allāh ﷻ took sterling services from Hakīm al-Ummat Hadrat Aqdas [Ashraf 'Alī] Thānwī *rahimahullāh* in providing a wise and erudite exposition and explanation of Islam, and rectifying and tutoring His creation. He clarified the essence of *tasawwuf* and its Shar'ī objective in a phenomenal way. Quoting just one part of it here will not only make it easy for us to understand Shāh Sāhib's *rahimahullāh* explanation, but also remove many misunderstandings. I am quoting a summarized section from his statements and presenting it to the reader.

The actions which the Sharī'ah instructs us to do and not to do are of two categories. Some are related to the outward body or to external things. For example, reciting the *kalimah*, salāh, fasting…serving parents…Then there are certain actions which are related to the inner self. For example, *īmān*, affirmation, true beliefs, patience, gratitude…which Muslim can deny the fact that just as external deeds are ordered by Allāh ﷻ, internal deeds have also been ordered by Him? Is the verse "establish salāh and pay zakāh" an order, while the verse "exercise patience and be grateful" not an order?…In fact, if we had to ponder, we will conclude that all external deeds are for the rectification of the inner self. Purification of the inner self is our objective, and warrants a person's salvation. On the other hand, its impurity warrants a person's destruction.

Just as many sciences were derived from the Qur'ān and Hadīth in the past eras, and each one was given a separate name, and the formulators of each science were considered to be imāms (e.g. Imām Abū Hanīfah *rahimahullāh*, Imām Shāfiʿī *rahimahullāh*, etc.), in like manner, those who showed the way of internal purification were pious personalities who were unanimously accepted as leaders…for example, Hadrat Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*…Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh*. (*Tasawwuf wa Sulūk*, pp. 9-17)

The astonishing thing is that the group [jurists] who served *ʿilm ash-sharā'iʿ* (external knowledge) are generally admired and looked in a good light. On the other hand, those who were engrossed with *ʿilm al-ihsān* (internal knowledge) were not admired and appreciated in the same manner. Instead, the latter group was not only criticized and castigated in almost every era, but its members were accused of *fisq*, deviation, and even *kufr* and apostasy.

Imām ʿAbd al-Wahhāb ash-Shaʿrānī *rahimahullāh* (d. 973 A.H.) from whose book, *at-Tabaqāt al-Kubrā*, this valuable collection is compiled and presented in the Urdu language, relates a few incidents in his introduction. A mere perusal of these stories unveils this bitter and harsh fact, and would most certainly leave any perceptive reader astounded. For example, a person will read about an erudite and illustrious scholar like Hujjatul Islam Imām Ghazzālī *rahimahullāh* who is labelled a very dangerous person, his books are

suspected of spreading deviation, and an order was issued for all his books to be burnt (when this misunderstanding about him was cleared, some of his books were written in gold). The famous author, Qāḏī ʿIyāḏ *raḫimahullāh*, wrote a most authoritative book on the biography of Rasūlullāh ﷺ titled, *ash-Shifā*. A person of his rank was accused of being a Jew, and therefore eligible for death. The famous author, ʿĀrif Billāh Shaykh Aḫmad ar-Rifāʿī *raḫimahullāh*, was labelled an apostate and *kāfir*, and was humiliated in public. Any person possessing a little emotion will most certainly be astounded by hearing all this.

If we study biographies and the history books, we will also learn that any person who was accused of being a "Sufi", evil thoughts about him stemmed mainly because of not understanding his language and terminology. And so, they were free and innocent from the meanings which were given to their words and speeches. It seems that the crime of:

تَوْجِيْهُ الْقَوْلِ بِمَا لاَ يَرْضَى بِهِ الْقَائِلُ

"Taking a meaning of a statement which was not meant by the speaker."

was applied to them, and they were therefore made targets of accusations.

However, Allāh ﷻ provided a powerful and influential personality in every era to defend these oppressed [Sufis]. He received Allāh's help and

support through his knowledge, piety, humility and servitude, and thereby defended this science [of *tasawwuf*] and its bearers [the Sufis]. He removed all the misunderstandings which were spread about it, and showed that there is no basis whatsoever for the accusations and allegations which are levelled against it. He clarified the actual meaning of their [Sufis'] speeches and proved that whatever they are saying is entirely derived from the Qur'ān, Sunnah and the Salaf-e-Sālihīn (pious predecessors). However, based on expediency, the Sufis did choose certain expressions and terminologies which could cause doubts and misgivings. However, the scholars have an accepted principle which states:

لا مشاحة في الاصطلاح

"Any terminology can be laid down, there is no restriction in this regard."

If such is the case, how can these pure souls be deprived of this choice [of choosing whatever terminology they like]!?

One of those who defended this pure and oppressed group was an erudite scholar and researcher of the tenth century *hijrī*, Imām 'Abd al-Wahhāb Sha'rānī *rahimahullāh*. He holds a distinguished position in this regard. He made it the sole goal of his life to remove the misunderstandings which were proliferated about the genuine erudite *'ulamā'* (irrespective of whether they were *fuqahā'* – jurists, or Sufis).

Consequently, the Imām produced two valuable works to remove the academic and natural misgivings which people had because of the differences among the four schools of jurisprudence. The two books are *Kashf al-Ghummah* and *al-Mīzān al-Kubrā*. At the same time, he dusted off the dirt which was thrown at the Allāh-inspired group of people known as the Sufis. He rendered sterling services in displaying their pure and illuminated countenances in their original form so that a person is not destroyed in this world and the Hereafter after becoming a target of the following Hadīth solely because of falling into some misunderstanding:

مَنَ عَادَى لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

"I [Allāh] declare open war against any person who harbours enmity towards My *walī* (close friend)." (*Bukhārī*, vol. 2, p. 363)

And so that when he makes any decision, he does it with absolute proof and evidence.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيٰى مَنْ حَيَّ عَنْ بَيِّنَةٍ

"so that he who was to perish might perish after clear evidence, and he who was to survive may survive after clear evidence." (Sūrah al-Anfāl, 8: 42)

Imām Shaʿrānī *rahimahullāh* wrote several important and valuable books in this regard, using various approaches, and thereby rendered an

awesome favour to the *ummah*. From among these books, *at-Tabaqāt al-Kubrā*, whose summarized version you will read in the following pages, enjoys a special position. The author commences with the Sahābah *radiyallāhu ʿanhum* (he mentions the four caliphs and the *ʿasharah mubashsharah* first) and continues with thousands of erudite *ʿulamā'*, jurists and *auliyā'* until his era. He compiled their statements and aspects of their lives in a manner which would make it easy for a person to conclude that there is no statement or condition of this Allāh-inspired group (commonly referred to as Sufis) which does not coincide with the statements and conditions of the Sahābah *radiyallāhu ʿanhum* and Tābiʿīn – whose acceptance in Allāh's sight is unanimously agreed upon by the *ʿulamā'* of this *ummah*.

At this point, it is also essential to remove another misunderstanding. The group of Sufis which the author [ʿAllāmah Shaʿrānī *rahimahullāh*] defended does not include those pseudo Sufis who are not Sufis but merely make such claims. In reality, these fake Sufis are the very antitheses of the genuine and pure Sufis. The fact of the matter is that it is these fake Sufis who were responsible for causing misunderstandings with regard to *tasawwuf* and Sufis.

The famous litterateur Maulānā ʿAbd al-Mājid Daryābādī *rahimahullāh* rightly said: "It is foolish to reject the entire medical field and qualified doctors or to have doubts about them merely because of the presence of a few phoney and

quack doctors. In like manner, it is foolish and irrational to have bad thoughts about all the Sufis or to blaspheme *tasawwuf* because of a few disreputable pseudo Sufis." Genuine *tasawwuf* is referred to as *tazkiyah* in the Qur'ān, and *ihsān* in the Hadīth. And it is a department of Islam and the Sharīʿah just like the branch of *ʿilm ash-sharā'iʿ* (jurisprudence). In fact, as per the explanation of Shāh [Walī Allāh] Sāhib *rahimahullāh* [quoted in the beginning], it [*tasawwuf*] is more important [than jurisprudence] because salvation in the Hereafter is dependent on it, and it is also the real purpose behind external deeds.

Just as engrossment in *ʿilm ash-Sharīʿah* (the Sharīʿah) is an act of worship (*ʿibādah*) and a means of proximity to Allāh *taʿālā*, attachment to *ʿilm at-tasawwuf* (*ʿilm al-ihsān*) is also a means of proximity to Allāh ﷻ, and – *inshā Allāh* – it is certainly a cause of lofty ranks [in Allāh's sight and in the Hereafter].

Our respected Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib (a *khalīfah* of Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*) deserves our gratitude for having translated the most important and most beneficial sections of Imām ʿAbd al-Wahhāb Shaʿrānī's *rahimahullāh* book, *at-Tabaqāt al-Kubrā*, in the Urdu language and enabled Urdu speakers to benefit from this treasure house. May Allāh *taʿālā* reward him with the best of rewards.

The reliability and authenticity of his translation and the themes which he presented are sufficiently testified by Hadrat Maulānā Shāh Muhammad Ahmad Sāhib [*rahimahullāh*] who blessed it with his approval and appreciation. (Details in this regard are provided by the translator himself).

I carried out the learned translator's request by writing these few lines, and consider it an honour to be part of this blessed work. This may well be an excuse for me to receive Allāh's mercy and be included among the righteous.

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ – لَعَلَّ اللهَ يَرْزُقُنِيْ صَلاَحَا

"I love the righteous although I am not of them. Perhaps Allāh will bestow me with righteousness [by virtue of my love for them]."

I beseech Allāh ﷻ to accept the efforts of the translator and to inspire the *ummah* to continue benefiting from this treasure house.

اللهم وفقنا لما تحبه وترضاه وألهمنا رشدا مثله، والصلوة والسلام على رسوله الهادي إلى سواء السبيل. والسلام.

O Allāh! Inspire us to do what You like and approve of, and instil us with similar rectitude. Salutations and peace to His Messenger who guided to the straight path.

Muhammad Burhān ad-Dīn Sambhalī
Dār al-'Ulūm Nadwatul 'Ulamā', Lucknow
17/7/1406 A.H./2/3/1986.

FOREWORD

Mukarram Maulānā Taqīyy ad-Dīn Sāhib Nadwī (Professor of Hadīth, Jāmiʿah al-Imārāt al-ʿAyn, Abu Dhabi)

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم، أما بعد

After Rasūlullāh's *sallallāhu ʿalayhi wa sallam* departure from this world, his responsibility [of conveying and protecting Islam] was carried out by the Sahābah *radiyallāhu ʿanhum*, Tābiʿīn *rahimahumullāh* and the *ʿulamāʾ* of the succeeding generations; and this system was always in existence. We therefore see in every era of Islamic history such erudite and all-embracing personalities who were embellished with both external knowledge and internal illumination. But there was certainly this difference: if any particular branch of knowledge was overpowering in a personality, he was attributed to it [and not to the other sciences which he had knowledge of]. This certainly does not mean he was completely devoid of internal illumination.

Similarly, the *ʿulamāʾ* who were in the upper rungs of *sulūk* also possessed a great amount of external knowledge. We have always had all-embracing personalities who were jurists, *mufassirīn*, Hadīth scholars, and Sufis in every field. It was this section of the *ummah* which held the leading

position in serving Islam, safeguarding it, and conveying its message.

Without doubt, the Islamic *ummah* went through some of the most difficult and trying times. At times it seemed as though Muslim society was falling apart, and the rebellion of materialism will put an end to whatever little *īmān* and conviction which they had. There was a deluge of spiritual maladies, the illnesses of the hearts and souls were increasing, and Islamic sentiment was getting weaker and waning in every strata of society.

However, the true deputies of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – the servants of Allāh *taʿālā* and these *ʿulamā'* – who were present in every century and every era instilled a new spirit and a new life in a major section of the *ummah* through their calls, appeals, and companionship. Their training and tutoring bestowed a new spiritual life.

Imām Rabbānī Shaykh ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* (died 973 A.H.) was one such personality from this noble group. He was an all-embracing personality of Islamic history who wrote valuable books like *Kashf al-Ghummah* and *Mīzān al-Kubrā* in the fields of jurisprudence – both of which are considered reference books in the field of *fiqh zāhir* (external jurisprudence). As for the field of *fiqh bāṯin* (internal or spiritual jurisprudence), he wrote great books like *al-Yawāqīt wa al-Jawāhīr* and *aṯ-Ṯabaqāt al-Kubrā*.

Portions of *at-Tabaqāt al-Kubrā* are quoted in this valuable translation titled *Aqwāl-e-Salaf* and presented very beautifully. A special feature of this book is that the statements of the Sahābah *radiyallāhu ʿanhum*, Tābiʿīn, and distinguished *ʿulamā'*, jurists, and Sufis are presented. Without doubt, these personalities are included in the noble group which is unanimously known for its knowledge, religiousness, abstinence and piety. Allāh ﷻ opened to these *ʿulamā'* those doors of knowledge and cognizance which were unfathomable by other *ʿulamā'* in general. A poet says:

"They possessed deep insight and, like the knowledge of the Prophets, they acquired it without studying books, without a tutor and without a teacher."

Undoubtedly, the sciences and facts which inundated their hearts, and which they convey via their tongues and pens, are all sourced from the Qur'ān and Sunnah. And so, each person can find the solution to his pain in this book, and a study of it will instil the sentiment of love for Allāh ﷻ and His Rasūl ﷺ in the hearts. A poet says:

"Then love itself proceeded to inquire regarding the wound of the heart, taking with it millions of containers of salt (to treat the wound)."

Through this book, the respected Maulānā Qamar az-Zamān Sāhib has done a great favour to the *ʿulamā'*, educated class, and the Muslims in general. He summarized this book after much

endeavour and toiling, and translated it into simple and flowing Urdu. He did not confine himself to this only, rather, he added valuable sayings and statements of the pious elders from other authentic books. He even went to the extent of selecting the deeds of the well-known Sufis of India and Pakistan and quoting them here. Furthermore, he adorned the book with his own comments whenever he felt the need. In this way, this book has become an excellent collection of the statements of the pious predecessors.

Out of his love, the respected Maulānā asked an unworthy person like me to write something about this book, and so, I wrote these few lines.

May Allāh *taʿālā* make this book as beneficial as possible and may He honour it with acceptance. Āmīn. This is certainly not difficult for Allāh *taʿālā*.

The respected Maulānā wrote another book titled *Faydān-e-Muhabbat*, in which he wrote a commentary to the poems of Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh*. Hadrat *rahimahullāh* used to convey the love of Allāh *taʿālā* and love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. These poems convey the same message:

"O Allāh! Whose name has come on my tongue, that my speech has become kisses for my tongue."

These poems of Hadrat *rahimahullāh* are actually embodiments of the saying "It has emitted from the crevices of his heart and entered straight into

the heart of the listener (i.e. affected immediately)". These lofty themes required an eloquent and simple explanation so that they could be understood by all levels of people. The respected Maulānā Qamar az-Zamān Sāhib wrote the commentary in very simple language, and provided evidence for its meanings and message from the Qur'ān, Sunnah, and sayings of the pious elders. In so doing, this book has become a means of creating the heat and fervour of *īmān* in the heart. May Allāh ﷻ make this book a source of benefit as well, and enable us to appreciate this valuable gift.

That is all.
Was salām
Taqīyy ad-Dīn Nadwī
Dhū al-Hijjah 1407 A.H.

EVALUATION

Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan ʻAlī Nadwī *rahimahullāh* (ex-rector, Dār al-ʻUlūm Nadwatul ʻUlamā', Lucknow)

اَلْحَمْدُ لِلّٰهِ وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى، أَمَّا بَعْدُ!

A contemporary elder and spiritual guide by the name of Shāh Muhammad Yaʻqūb Sāhib Mujaddidī Bhopālī has a collection of statements titled *Suhbat-e-Bā Ahl-e-Dil*. This book has been published several times by Maktabah al-Furqān, and is widely accepted by the masses and learned alike. In my introduction to this book, I wrote the following on the importance and benefit of the *malfūzāt* (statements) of the pious elders:

> "It is a very old practice in India[1] to pen the statements and assemblies of the pious elders. This is a very blessed and

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[1] At the time of writing this introduction, my focus was on India. It is a historical fact that the practice of penning the statements of the *mashā'ikh* and pious elders has been continuing since time immemorial in the Islamic lands. This practice has been in vogue from the very beginning especially in those places which were the centres of reformation, tutoring and *tasawwuf*. The names of the authentic collections can be learnt from this book before you – *Aqwāl-e-Salaf* – which has been compiled by Maulānā Muhammad Qamar az-Zamān Sāhib, and regarding which I am writing a few lines. (Abul Hasan ʻAlī Nadwī)

> wise step in writing. The verve and spontaneity which is found in those statements and assemblies are naturally not found in academic works and general writings. Then the guidelines which people of different temperaments get from the different conditions and issues can never be expected from formally written books. Simplicity, informality, affection, consideration, insight on affairs, identification of temperaments of people, in-depth knowledge of general [spiritual] ailments and weaknesses and their correct treatment have always been the hallmarks of the pious elders and Sufis. The best example of this can be found in their *malfūẓāt* (statements) and *majālis* (assemblies)." (*Suhbat-e-Bā Ahl-e-Dil*, pp. 55-56)

There are several collections of *malfūẓāt* and *majālis* of the senior *mashā'ikh*, spiritual physicians and spiritual teachers of India. People benefited from them in different times and eras. The collection of Hadrat Mahbūb-e-Ilāhī Khwājah Niẓām ad-Dīn Auliyā' *rahimahullāh*, titled *Fawā'id al-Fuwād*, is considered to be the most authoritative and acceptable, and it makes a great impact on the hearts. Many others in different eras compiled the *malfūẓāt* of their spiritual guides. In the last era, most attention was given to the *malfūẓāt* of Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*. A large number of seekers, many of those who were aligned to his *silsilah* and

also those who were not aligned to his *silsilah* derived benefit from his collections. His *silsilah* is still continuing and we hope it will continue for a long time to come.

After his demise, the collation and publication of the *malfūẕāt* of his senior *khulafā'* also continued. From among them, the name of his senior *khalīfah*, Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* is the most luminous and most radiant.

It is most probably the result of Hadrat's companionship and tutoring which caused his special *murīd* and follower, Muhtaram Maulānā Muhammad Qamar az-Zamān Sāhib to go one step further, expand the circle of place, extend the length of time to earlier times, and to compile the statements and sayings of the senior *mashā'ikh*, erudite *'ulamā'*, and physicians of the *ummah* who were historically and academically more famous and more respected. Their statements and speeches were by and large confined to the Arabic language, and in the circles of farsighted and spirited *'ulamā'* and seekers.

The respected Maulānā paid particular attention to the world renown shaykh of the Tarīqah, erudite scholar, ardent lover of Allāh *ta'ālā* and author, 'Allāmah Sha'rānī *rahimahullāh*. His *at-Tabaqāt al-Kubrā* – from his era to this era – is a treasure house of knowledge and wisdom, an insightful guide for the ailments of the souls and hearts, and a realistic treatment [for these ailments]. Equitable scholars of every era look up to this book with

respect and admiration. However, the study of this book and deriving benefit from it has become very restricted (especially in this country [India] where Arabic is not spoken).

Together with this, the respected Maulānā included quotations from the book *Sifatus Safwah*, of the famous Hadīth scholar and historian, ʿAllāmah Ibn al-Jauzī *rahimahullāh*, and the writings of other historians, reliable biographers, and authors. In so doing, he has collated in the Urdu language, appealing and engaging conditions and statements which invite towards rectification of the self – all of which can be a means for the rectification of the self, reformation of character, and turning towards Allāh *taʿālā* for people and scholars of different inclinations and capabilities. The book embeds confidence and respect for the pious elders of the past, and encourages one to follow and emulate them. There is variety in the conditions and statements of these personalities, and so, this removes fatigue and boredom. At the same time, there is unity of purpose which would firmly embed and entrench the impression [in the reader's heart]. The approval and support of Baqīyyatus Salaf Hadrat Shāh Muhammad Ahmad Sāhib Phūlpūrī [*rahimahullāh*] has added to the effect and blessing of this book.

Quotations from the writings of Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* and his shaykh, Hakīm al-Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*, has made the book even more authoritative and

beneficial. We hope this collection proves to be beneficial and effective in all ways, and that more parts of it may be published so as to increase its circle of light and make it more pervasive.

I consider it an honour to write these few lines despite my many other engagements and unstable health.

وَالْعُذْرُ عِنْدَ كِرَامِ النَّاسِ مَقْبُوْلٌ

“An excuse which is presented to noble people is accepted.”

Abul Hasan ʿAlī Nadwī
11 Dhū al-Hijjah 1408 A.H.

PRELUDE TO THE FOURTH EDITION

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰنَا بِالْكِتٰبِ الْمُبِيْنِ وَأَنْزَلَ عَلَيْنَا الْقُرْآنَ بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ وَقَصَّ فِيْهِ أَحْسَنَ الْقَصَصِ مَوْعِظَةً وَّذِكْرٰى لِلْمُؤْمِنِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى النَّبِيِّ الصَّادِقِ الأَمِيْنِ مُحَمَّدٍ رَّسُوْلِ اللّٰهِ وَخَاتَمِ النَّبِيِّيْنَ وَعَلٰى آلِهِ وَأَصْحَابِهِ الَّذِيْنَ هُمْ هُدَاةُ الْمُتَّقِيْنَ. أَمَّا بَعْدُ!

By the grace and favour of Allāh *taʿālā*, six volumes of *Aqwāl-e-Salaf* have been printed and reached the hands of the readers. This series ended with the sixth volume.

Al-hamdulillāh, every group of the Muslims received it well, and praised and approved of it verbally and in writing. Some of the written impressions which I received are quoted at the beginning of each volume. All praise and thanks are due to Allāh *taʿālā*.

Additions

The reader may be aware that I initially quoted statements of selected personalities from *Lawāqih al-Anwār fī Tabaqāt al-Akhyār* – popularly known as *at-Tabaqāt al-Kubrā* – of Abul Mawāhib Hadrat Sayyidunā ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh*. The sayings of some of the famous *mashāʾikh* of India were also included. In this way, the

statements of the pious elders till the tenth century were quoted in two volumes.

But some *ʿulamā'* (e.g. Mukarram Maulānā Sher ʿAlī Sāhib – lecturer of Hadīth at Jāmiʿah Falāh-e-Dārayn, Tadkeshwar) suggested I add the statements of the Sahābah *radiyallāhu ʿanhum* as well. I was most pleased by this suggestion and made a firm determination to include the statements and conditions of these noble personalities, and thereby add to the beauty of *Aqwāl-e-Salaf*.

At the same time, the thought crossed my mind that since I am making these additions, I should also add incidents from the lives of the Tābiʿīn, Tabaʿ Tābiʿīn and other senior personalities. In so doing, it will – *inshā Allāh* – be of benefit to the learned and the masses of the *ummah*.

But this was a very difficult task for me. I therefore requested Maulānā Jamīl Ahmad Nadhīrī Mubārakpūrī and a few *ʿulamā'* of Tadkeshwar, e.g. Maulānā Muhammad Yūsuf Sāhib Tankārwī, Qārī Nāzir Husayn Sāhib, and Maulwī Samīʿullāh Sāhib Tarkeswarī to read the biographies of pious personalities which are found in their library, and to pen the lives and statements of the pious predecessors, reformers of the *ummah* and pious elders. This will make it easy for me to make these additions. These people fulfilled the task in an excellent manner. May Allāh *taʿālā* reward them for it.

Maulānā Sābir ʿAlī Qāsimī Sāhib, Maulwī Kamāl al-Hudā Qāsimī Nadwī – the grandson of Muslihul Ummat *rahimahullāh*, Maulwī Misbāh Ahmad Qāsimī – a teacher at Madrasah Bayt al-Maʿārif Ilāhābād, Maulwī Fīroz ʿĀlam Qāsimī – a teacher at Madrasah ʿArabīyyah Bayt al-Maʿārif Ilāhābād, also worked very hard to complete the book.

In addition to this, Maulānā Maqsūd Ahmad Sāhib Qāsimī – a Hadīth lecturer at Madrasah Bayt al-Maʿārif Ilāhābād, worked tirelessly in referencing and arranging the book, and fulfilled the responsibility of correcting and organizing it in a laudable manner. May Allāh *taʿālā* reward all these friends with the best of rewards. Āmīn.

Note

The thought came to my mind and heart that since we collated the incidents and statements of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Sahābah *radiyallāhu ʿanhum*, the Tābiʿīn, Tabaʿ Tābiʿīn, and the *siddīqīn* (truthful), martyrs, righteous, and many kings and rulers extending until the beginning of the fifteenth century, why should I not embellish this golden chain with a discussion on the Prophets *ʿalayhimus salām*, their lives and their guidelines? After all, they enjoy the highest rank in Allāh's sight. So much so, Allāh *taʿālā* instructs Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the Qur'ān to follow their path:

فَبِهُدَاهُمُ اقْتَدِهْ

“So you tread their path.” (Sūrah al-Anʿām, 6: 90)

This fact has been expressed by the great Muhaddith, Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* in the beginning of his book, *Aʿyān al-Hujjāj* volume one. I am quoting it verbatim:

“Initially, this collection – *Aʿyān al-Hujjāj* – contained aspects from the lives of the Sahābah *radiyallāhu ʿanhum*, Tābiʿīn and other personalities of the *ummah*. Later on, I felt it appropriate to include the hajj reminiscences of the Prophets *ʿalayhimus salām* because emulating them surpasses emulating the pious predecessors. Let alone the *ummah*, even Rasūlullāh *sallallāhu ʿalayhi wa sallam* is ordered thus:

فَبِهُدَاهُمُ اقْتَدِهْ

“So you tread their path.” (Sūrah al-Anʿām, 6: 90)

I consider it an honour to quote the entire verse and its commentary by Hadrat Maulānā Muhammad Idrīs Sāhib Kāndhlawī *rahimahullāh*.

أُولٰئِكَ الَّذِيْنَ هَدَى اللهُ فَبِهُدٰهُمُ اقْتَدِهْ ط قُلْ لاَّ أَسْئَلُكُمْ عَلَيْهِ أَجْرًا ط إِنْ هُوَ إِلاَّ ذِكْرٰى لِلْعٰلَمِيْنَ

“These were the people whom Allāh had guided. So you tread their path. Say: ‘I am not asking you for any wage for that. This is merely an admonition for the people of the world.’” (Sūrah al-Anʿām, 6: 90)

The path of the accepted servants of Allāh *taʿālā* who are mentioned in this verse was the path of guidance, and they were all guided by Allāh *taʿālā*. Before Hadrat Ibrāhīm *ʿalayhis salām* was his forefather, Hadrat Nūh *ʿalayhis salām*, who was a monotheist and devoted servant of Allāh *taʿālā*. Then from the progeny of Hadrat Ibrāhīm *ʿalayhis salām* were those whose piety was well known in the Arab and non-Arab lands. They too were all monotheists, and not polytheists. Thus, whoever desires the path of guidance must follow these personalities, believe in the oneness of Allāh *taʿālā* as they did, abstain from and disavow polytheism, and emulate them in their character and deeds. This belief in *tauhīd* and obedience to Allāh *taʿālā* is the straight path which all the Prophets *ʿalayhimus salām* trod. O Prophet (*sallallāhu ʿalayhi wa sallam*)! Now you too tread their path, do not bother in the least about the rejection of the wrongdoers, and state categorically: "I do not ask you for any wage. This is solely an admonition filled with wisdom. Those who wish may accept it, and those who wish may reject it." Allāh *taʿālā* is not in need of the people.

Now in support of the above theme, I say: Sūrah al-Fātihah is the gist of the entire Qur'ān. And so, the *duʿā'* which it contains:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

"Show us the straight path."

Will be the essence of all supplications. In other words, O Allāh! Guide us to the straight path. And we have been informed that the straight path is the one which was trod by the special servants of Allāh *taʿālā* whom He showered with His favours.

Those who were showered with Allāh's favours are mentioned in the following verse:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَأُولٰئِكَ مَعَ الَّذِيْنَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصَّالِحِيْنَ ۚ وَحَسُنَ أُولٰئِكَ رَفِيْقًا.

"Whoever obeys the order of Allāh and His Messenger, then they are with those whom Allāh favoured: they are the Prophets, the truthful, the martyrs and the righteous. And excellent is their company." (Sūrah an-Nisā', 4: 69)

There are four groups whom Allāh *taʿālā* favoured, viz. the Prophets, the truthful (*siddīqīn*), martyrs and righteous.

Al-hamdulillāh, the different volumes of *Aqwāl-e-Salaf* make mention of three groups, viz. the truthful, martyrs and righteous. In fact, some righteous kings and some of those who were martyred are also mentioned. But apart from the Chief of the Messengers *sallallāhu ʿalayhi wa sallam*, the other Prophets and Messengers *ʿalayhimus salām* are not mentioned in this valuable series. This is really a mark of our own deprivation.

This is why I felt the need to write something about some of these personalities, even if it is a short note about them. And so, I will first quote some incidents from the lives of the Prophets *ʿalayhimus salām* from *Aʿyān al-Hujjāj* of Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh*, this will be followed by a short note on a few other Prophets *ʿalayhimus salām.*[1]

Māshā Allāh, Maulwī Muhammad ʿAbdullāh Qāsimī is paying particular attention to reformatting and reprinting this book, and is having it written by the famous calligrapher of our city, Maulwī Shamīm Ahmad Qāsimī. May Allāh *taʿālā* fulfil his wishes and reward him spiritually and materially for his enthusiasm and eagerness. Āmīn.

Muhammad Qamar az-Zamān Ilāhābādī
Jumādā ath-Thāniyah 1430 A.H.

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[1] *Inshā Allāh*, I intend compiling a detailed book on the lives of the Prophets *ʿalayhimus salām* under the title *Ma'āthir-e-Ambiyā'*. May Allāh *taʿālā* – through His grace – enable me to undertake this task. It is certainly difficult for us, but most definitely not difficult for Allāh *taʿālā*.

Allāh *taʿālā* says:

أُولٰئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰهُمُ اقْتَدِهْ

"These were the people whom Allāh had guided. So you tread their path." (Sūrah al-Anʿām, 6: 90)

Explanation

These (Prophets *ʿalayhis salām*) are the people whom Allāh *taʿālā* guided. So you (Muhammad *sallallāhu ʿalayhi wa sallam*) follow the guidance (on which they were). That is, believe in Allāh *taʿālā* alone, obey Him alone, abstain from polytheism, and disavow it. In short, do whatever they used to do.

MA'ĀTHIR AL-AMBIYĀ' ʿalayhimus salām

A concise description of the lives and attributes of the Noble Prophets *ʿalayhimus salām*

Quoted from the book *Aʿyān al-Hujjāj* of Hadrat Maulānā Habīb ar-Rahmān Aʿzamī *rahimahullāh*

MA'ĀTHIR AL-AMBIYĀ'

Sayyidunā Muhammad Rasūlullāh *sallallāhu 'alayhi wa sallam*

Rasūlullāh *sallallāhu 'alayhi wa sallam* performed hajj on two occasions after receiving prophet-hood, one before the *hijrah* and one after. The narrations affirm that he also performed hajj before prophet-hood.

The Ahādīth list four 'umrahs which he performed, three of which were performed in Dhū al-Qa'dah and one in Dhū al-Hijjah.

The hajj which he performed in 10 A.H. is known as Hajjatul Wadā' (the Farewell Pilgrimage). This hajj and the journey itself are related in detail in the Hadīth books. It is this hajj which is the true example worthy of emulating by the Muslims. Emulating this hajj of Rasūlullāh *sallallāhu 'alayhi wa sallam* would guarantee the acceptance of one's hajj and guarantee salvation in the Hereafter. Just four incidents are related here as a source of blessing.

1. Hadrat Qudāmah *radiyallāhu 'anhu* narrates: I saw Rasūlullāh *sallallāhu 'alayhi wa sallam* performing *sa'ī* between Safā and Marwah in this way:

لا ضرب ولا طرد ولا إليك إليك (مشكوة)

"He neither struck anyone, drove anyone away, nor asked anyone to move away to give him way."

This means Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not perform the *saʿī* with the pomp of a leader, but as a poor and humble servant.

2. Rasūlullāh *sallallāhu ʿalayhi wa sallam* had just one camel for this journey which he rode and also loaded his goods on it. Its saddle was worn out and the mat which was placed on it was estimated at just four dirhams. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was repeating these words:

أللهم حجة لا رياء فيها ولا سمعة

"O Allāh! This hajj is neither influenced by ostentation nor pomp and show." (*Bukhārī, Ibn Mājah*)

3. Hadrat Ibn ʿUmar *radiyallāhu ʿanhū* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* came before the Black Stone, placed his blessed lips on it, and continued crying for quite some time. He raised his eyes coincidentally and saw Hadrat ʿUmar *radiyallāhu ʿanhu* crying as well. So Rasūlullāh ﷺ said:

ههنا تسكب العبرات يا عمر

"O ʿUmar! This is the place where tears are to be shed." (*Ibn Mājah*)

4. On one occasion, Rasūlullāh's *sallallāhu ʿalayhi wa sallam* sandal strap snapped while he was performing *tawāf*. A Sahābī immediately wanted to remove the strap from his shoe and attach it to Rasūlullāh's *sallallāhu ʿalayhi wa sallam* sandal. But he did not approve saying: "This entails giving preference over my self to others, and I do not approve of it." (*Majmaʿ az-Zawāʾid, Aʿyān al-Hujjāj*, p. 22)

I am now quoting a *naʿt* of Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh*. It shows the high level of his *maʿrifat*.

"He is the reason behind the existence of this world. He is the nucleus around which the universe revolves. He is a perfect manifestation of Allāh's beauty. Remember the battle of Badr, read about the story of the conquest of Makkah. The first was a sign of Allāh's power and might, the second was a sign of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* all-embracing mercy. His position is higher than all the other Prophets *ʿalayhimus salām*. He was a perfect crescent in the sky, my master [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] was a full moon. His pure Hadīth is a food for the soul and provider of tranquillity to the heart. His pure speech is a cure for the sick heart. Whatever I got and received was by virtue of his gaze of affection and kindness. O Habīb! Your pen and tongue are nothing, [whatever you are writing and saying] is by virtue of his continued bestowal."

Hadrat Sayyidunā Ādam *ʿalayhis salām*

Hadrat Ādam *ʿalayhis salām* is the first human and the first to perform hajj. From among all the countries and cities, Allāh *taʿālā* gave the honour to India of having the first hajj journey commencing from here.

Tabarānī in *Muʿjam Awsat*, Bayhaqī in *Kitāb ad-Daʿwāt* and Azruqī in *Tārīkh Makkah* narrate from Hadrat Buraydah *radiyallāhu ʿanhu* who said that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: When Hadrat Ādam *ʿalayhis salām* was sent down to earth, he performed *tawāf* of the Kaʿbah seven times and performed two *rakʿats* of salāh in line with where the Maqām-e-Ibrāhīm is at present. He then made the following *duʿā'*:

أَللَّهُمَّ إِنَّكَ تَعْلَمُ سَرِيْرَتِيْ وَعَلاَنِيَتِيْ، فَاقْبِلْ مَعْذِرَتِيْ، وَتَعْلَمُ حَاجَتِيْ فَأْتِنِيْ سُؤْلِيْ، وَتَعْلَمُ مَا فِيْ نَفْسِيْ فَاغْفِرْلِيْ ذُنُوْبِيْ. أَللَّهُمَّ إِنِّيْ أَسْئَلُكَ إِيْمَانًا يُّبَاشِرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَنْ يُّصِيْبَنِيْ إِلاَّ مَا كَتَبْتَ لِيْ، وَالرِّضَاءَ بِمَا قَسَمْتَ لِيْ.

"O Allāh! You are fully aware of my secrets and what I do in public, so accept my apology. You know my needs, so give me what I ask for. You know what is in my self, so forgive me my sins. O Allāh! I ask You for *īmān* which is firmly embedded in my heart. [I ask You for] true conviction which convinces me that nothing except what You have decreed will befall me. [I ask You to be] pleased with whatever You decreed for me."

When Hadrat Ādam *ʿalayhis salām* completed his *duʿā'*, Allāh ﷻ sent revelation to him saying: "I have forgiven you your sins. Anyone from your progeny who comes here and makes this *duʿā'* will also be forgiven." (*Sabhatul Marjān*, p. 8, *Majmaʿ as-Zawā'id*, vol. 1, p. 283)

It is established from the books of *tafsīr* and the Hadīth commentaries that the first construction of the Kaʿbah was undertaken at the hands of Hadrat Ādam *ʿalayhis salām*. Allāh *taʿālā* ordered him saying: "Go to Makkah and construct a house [of worship] there. And perform *tawāf* of it just as you saw the angels performing *tawāf*."

The *Tārīkh Tabarī* quotes Hadrat Ibn ʿUmar *radiyallāhu ʿanhu* who said: Allāh *taʿālā* sent revelation to Hadrat Ādam *ʿalayhis salām* in India ordering him to perform hajj, which he then performed.

Suyūtī narrates in *Durr-e-Manthūr* from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Hadrat Ādam *ʿalayhis salām* walked 1000 times from India to the Kaʿbah and visited [this House of Allāh]. He performed hajj 300 times and ʿumrah 700 times. During his first hajj when he was performing *wuqūf* in ʿArafāt, Hadrat Jibra'īl *ʿalayhis salām* came down to him and said: 'O Ādam! Your hajj has been accepted. We have been coming to the Kaʿbah and performing *tawāf* for thousands of years before your creation.'" (*Sabhatul Marjān*, pp. 8-9)

Hadrat Sayyidunā Ibrāhīm *ʿalayhis salām*

The Qur'ān confirms that Hadrat Ibrāhīm *ʿalayhis salām* and Hadrat Ismāʿīl *ʿalayhis salām* built the Kaʿbah. The Qur'ān also clearly states that Allāh *taʿālā* ordered Hadrat Ibrāhīm *ʿalayhis salām* to announce the hajj:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوْكَ رِجَالاً وَّعَلىٰ كُلِّ ضَامِرٍ يَّأْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ.

"Proclaim to mankind the hajj. They will come to you on foot and riding upon lean camels – coming from every distant place." (Sūrah al-Hajj, 22: 27)

Hadrat Ibrāhīm *ʿalayhis salām* and Hadrat Ismāʿīl *ʿalayhis salām* then performed the hajj for the above purpose. There is no need for any other clear proof in this regard. Nevertheless, we are quoting a few Ahādīth. *Inshā Allāh*, we will learn some additional points.

Tirmidhī and others narrate from Hadrat Yazīd ibn Shaybān *radiyallāhu ʿanhu*: There is a spot in ʿArafāt which is very far from the place where the imām stands. (Our forefathers used to make *wuqūf* at this spot during *jāhilī* times). We were here when Ibn Marbaʿ Ansārī came to us and said: 'I have come to you as a messenger from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He says you must remain at this spot for your *wuqūf* because you have received it as an inheritance from Hadrat Ibrāhīm *ʿalayhis salām*.'" (*Mishkāt*, p. 22)

The *Majmaʿ az-Zawā'id* quotes on the authority of *Musnad Ahmad* and *Muʿjam Kabīr* of Tabarānī that Abū at-Tufayl said to Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*: "Your people claim that Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed *saʿī* between Safā and Marwah, and that this is an ancient Sunnah." Ibn ʿAbbās *radiyallāhu ʿanhu* replied: "My people (the Quraysh) are right. When Hadrat Ibrāhīm *ʿalayhis salām* was ordered to carry out the rites of hajj (and he started carrying out this order), Satan came to him at the *masʿā* (the area between Safā and Marwah where the *saʿī* is performed) and began running against him by way of mocking him. But Ibrāhīm *ʿalayhis salām* outran him. Hadrat Jibra'īl *ʿalayhis salām* then took him to Jamarah ʿAqabah and Satan appeared there as well. Hadrat Ibrāhīm *ʿalayhis salām* pelted him with seven pebbles. Hadrat Jibra'īl *ʿalayhis salām* took him to Jamarah Wustā, and the same thing happened again. Hadrat Jibra'īl *ʿalayhis salām* said to him with regard to Minā: 'This is the place where the pilgrims will stay over.' He then took him to Muzdalifah and said: 'This is the Mashʿar-e-Harām.' He then took him to ʿArafah." (vol. 2, p. 223; vol. 10, p. 200)

It is established from a narration of *Majmaʿ az-Zawā'id* that the words of the *talbiyah* which are uttered at present have come down from the time of Ibrāhīm *ʿalayhis salām* and are in his memory. Hadrat Anas *radiyallāhu ʿanhu* says that after Hadrat Ismāʿīl *ʿalayhis salām*, people remained for some time on the correct religion, and were Muslims. But Satan continued his efforts in trying

to lead them astray. And so, he added the following words to the *talbiyah*:

إِلاَّ شَرِيْكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ

"except the partner whom You own and whatever he owns."

The people then began saying the *talbiyah* as follows

لَبَّيْكَ أَللَّهُمَ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيْكَ لَكَ إِلاَّ شَرِيْكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ. (ج٢، ص٢٢٣)

"Here I am O Allāh, here I am. Here I am, You have no partner except the partner whom You own and whatever he owns."

The *Muʿjam Kabīr* of Tabarānī narrates from Hadrat ʿAbdullāh ibn ʿAmr ibn ʿĀs *radiyallāhu ʿanhu*: Hadrat Ibrāhīm *ʿalayhis salām* came to Makkah, performed *tawāf* of the Kaʿbah and then made *saʿī* between Safā and Marwah. Hadrat Jibraʾīl *ʿalayhis salām* took him to Minā, performed the *zuhr, ʿasr, maghrib, ʿishā* and *fajr* salāhs for him, and took him to ʿArafāt. They performed two salāhs (*zuhr* and *ʿasr*) there and observed *wuqūf* until sunset. They then spent the night in Muzdalifah. They performed the *fajr salāh* early in the morning and observed *wuqūf* for a long time. Hadrat Jibraʾīl *ʿalayhis salām* then took him to Minā, pelted the *jamarāt*, slaughtered an animal, and shaved his head. He took him to Makkah, made him perform *tawāf*, brought him

back to Minā, and remained there during those days. Hadrat ʿAbdullāh *radiyallāhu ʿanhu* adds: Allāh *taʿālā* sent revelation to Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيْمَ حَنِيْفًا وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ

"Follow the religion of Ibrāhīm who was averse to all false creeds and was not of the polytheists."

(*Majmaʿ az-Zawā'id*, vol. 3, p. 250; *Kanz al-ʿUmmāl*, vol. 3, p. 24)

Hadrat Sayyidunā Mūsā *ʿalayhis salām*

The *Sahīh Muslim* narrates from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* who said: We were travelling between Makkah and Madīnah with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On reaching a certain valley, he asked: 'What valley is this?' The people replied: 'It is the Azraq valley' (this place is about 47 miles from Makkah, falls between ʿAsfān and Khalīs, and is on the old road between Makkah and Madīnah). Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'It is as though I can see Mūsā *ʿalayhis salām* placing his fingers in his ears, calling out *labbayk* in a very loud voice, and passing through this valley.'" (*Mishkāt*, p. 500)

The *Wafā' al-Wafā'* quotes from Tabarānī: Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to the Rauhā' valley: "Its name is Sajāsij and it is one of the valleys of Paradise. Seventy Prophets before me performed salāh in this

musjid. Hadrat Mūsā *ʿalayhis salām* passed through Rauhā' with 70 000 *hājīs* (pilgrims) of the Banū Isrā'īl. He was riding a brownish colour camel at the time and he had two *qaṯwānī*[1] shawls on his body. As long as ʿĪsā *ʿalayhis salām* does not pass through this valley for hajj or ʿumrah, the Resurrection will not take place."

Tirmidhī also mentions seventy Prophets performing salāh in the Rauhā' valley. The musjid of this valley which is mentioned [in the above Hadīth] is known as ʿIrq az-Zabyah. On the old road between Makkah and Madīnah is a place called Siyālah which is about 28 miles away from Madīnah. This place extends for about two miles, and the place after Siyālah is known as Sharaf ar-Rauhā'. And Rauhā' is twenty one miles from here. Rauhā' is in the direction of Makkah, and Siyālah is in the direction of Madīnah. When proceeding from Siyālah to Rauhā', ʿIrq az-Zabyah lies nine miles from it. This means that this valley is about 37 miles from Madīnah. The *Wafā' al-Wafā'* page 314 has different narrations on the distance between Madīnah and Rauhā': one says 30, another says 35, 36, another says 42, and another says four *barīd* (48 miles).

The *Majmaʿ az-Zawā'id* quotes from Abū Yaʿlā and Tabarānī from Abū Mūsā Ashʿarī *radiyallāhu ʿanhu*, and Abū Yaʿlā alone relates from Anas *radiyallāhu ʿanhu* that Rasūlullāh *sallallāhu*

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[1] A white shawl having few fibres.

ʿalayhi wa sallam said: “Seventy Prophets including Hadrat Mūsā *ʿalayhis salām* passed through Rauhā while proceeding towards the Kaʿbah. He was barefooted and he had a shawl over his body.”

Tabarānī narrates from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* that Rasūlullāh ﷺ said: “Hadrat Mūsā *ʿalayhis salām* performed hajj while riding a rust-coloured ox and wearing a *qatwānī* shawl.”

Abū Yaʿlā and Tabarānī narrate from Ibn Masʿūd *radiyallāhu ʿanhā* who said: Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “It is as if I can see Hadrat Mūsā *ʿalayhis salām* passing through this valley (Rauhā’) while wearing his *ihrām* of two *qatwānī* shawls.” (vol. 3, p. 221)

Tabarānī narrates from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*: Rasūlullāh *sallallāhu ʿalayhi wa sallam* said while he was in Musjid-e-Khayf: “Seventy Prophets performed salāh in this musjid. Hadrat Mūsā *ʿalayhis salām* is included among them. It is as if I can see him in his *ihrām* of two *qatwānī* shawls, and he is riding one of the camels of the Shanū’ah tribe. A rope made of date fibres is in the camel’s nose, and two small brass pots are on Hadrat Mūsā’s *ʿalayhis salām* head.” (vol. 3, p. 221)

The *Musnad Bazzār* narrates from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*: The *talbiyah* of Hadrat Mūsā *ʿalayhis salām* was

لَبَّيْكَ عَبْدُكَ وَابْنُ عَبْدَيْكَ

"Here I am. I am Your servant and the son of Your two servants (his parents)."

And the *talbiyah* of Hadrat ʿĪsā *ʿalayhis salām* was:

لَبَّيْكَ عَبْدُكَ وَابْنُ أَمَتِكَ

"Here I am. I am Your servant and the son of Your female servant (his mother, Maryam *ʿalayhas salām*)." (vol. 3, p. 222)

Hadrat Sayyidunā Hūd and Sālih *ʿalayhimas salām*

Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* says: When Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed by the ʿAsfān valley during his hajj journey, he asked Hadrat Abū Bakr *radiyallāhu ʿanhu*: "What valley is this?" He replied: "It is the ʿAsfān valley." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Hadrat Hūd and Sālih *ʿalayhimas salām* passed through this valley while going on hajj. They were seated on two red camels, a shawl was wrapped around their lower bodies, shawls with stripes were wrapped over their shoulders, and they were proceeding towards the Kaʿbah for hajj. The ropes of their camels were made of palm fibres." ʿAsfān is 36 miles to the north west of Makkah Muʿazzamah on the old road to Madīnah.

Hadrat Sayyidunā Yūnus *ʿalayhis salām*

In the same Hadīth which was quoted above, Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* says: When we reached a mountainous path on the road between Makkah and Madīnah, Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "What elevated place is this?" The people replied: "It is Harshā or Lafat." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "It is as if I can see Hadrat Yūnus *ʿalayhis salām*: he is riding a red camel, wearing a woollen cloak, a rope of palm fibre is attached to his camel's nose, and he is passing this place while saying *labbayk*." (*Mishkāt*, p. 500)

Harshā is about half way between Makkah and Madīnah (Madīnah to Suqyā' is 96 miles, Suqyā' to Abwā' is 21 miles, Abwā' to Harshā is eight miles. And so, Harshā is 125 miles from Madīnah). At present, when the buses leave Rābigh for Madīnah, they reach an elevated point after several miles. The pilgrims are normally asked to get off the bus so that the bus could climb this mountainous road easily. On reaching this point, I[1] asked a Bedouin the name of this place. He said it was Harshā. On reading about this name in the books, the Bedouin's statement is verified. The books state that Juhfah is five miles from Harshā, and that Rābigh is near Juhfah.

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[1] The great Muhaddith, Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* is relating this incident.

Wafā' al-Wafā' states:

رابغ واد من الجحفة

"Rābigh is a valley of Juhfah." (vol. 2, p. 309)

Juhfah is said to be five and two third *marāhil* (one *marhalah* is estimated at one day's journey) from Madīnah, and four and half *marāhil* from Makkah. This means that when a person travels between Makkah to Madīnah and stops over at Juhfah, he would have covered slightly less than half the distance. Harshā falls after this, heading towards Madīnah. The book then states that a half way mark is placed one mile after passing the elevated point of Harshā. (*Wafā' al-Wafā'*, vol. 2, p. 386; vol. 2, p. 279)

Hadrat Sayyidunā Ilyās and Khidar *'alayhimas salām*

It is established from the Qur'ān that Hadrat Ilyās *'alayhis salām* was a Prophet of Allāh *ta'ālā*. But the *'ulamā'* differ with regard to Hadrat Khidar whether he was a Prophet or a *walī*. The discussion of Hāfiz Ibn Hajar *rahimahullāh* in *al-Isābah* and *Fath al-Bārī* seems to give credence to the view that he was a Prophet. He quotes the statement of Tha'labī who says that all consider him to be a Prophet (in other words, there is no difference of opinion about his being a Prophet). Abū Hayyān [al-Andalūsī] *rahimahullāh* writes in his *tafsīr*:

والجمهور على أنه نبي

"He is unanimously considered to be a Prophet."

Ibn ʿAṯīyyah and Baghawī quote the opinion of the majority scholars who consider him to be a Prophet. Refer to the entire discussion in *al-Iṣābah* (vol. 1, p. 430) and *Fatḥ al-Bārī*, vol. 6, p. 274)

Then there is further difference of opinion about whether he is still living or not. Shaykh Ibn aṣ-Ṣalāḥ says in this regard:

هو حي عند جمهور العلماء والعامة معهم، وإنما شذ بإنكاره بعض المحدثين.

"The *ʿulamāʾ* unanimously consider him to be alive, and the masses are with them in this regard. It is only a few Muḥaddithīn (Ḥadīth scholars) who reject that he is living."

Ḥāfiẓ Ibn Ḥajar *raḥimahullāh* lists the following scholars who reject: Imām Bukhārī, Ibrāhīm Ḥarbī, Ibn al-Munādī, Abū Yaʿlā (not the Muḥaddith), Abū Ṭāhir ʿAbbādī, and Abū Bakr ibn al-ʿArabī. He then provides some proofs with regard to his life and death. After listing the proofs of his death, he provides replies to them. After listing the proofs of his life, he delves into the level of the chains of transmission (*sanad*). Some of them are *ḥasan* (sound), a few are *jayyid* (good), and the majority are *ḍaʿīf* (weak).

From among the weak narrations, he quotes the following narration:

Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* narrates *marfūʿan* (without saying that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said it): Hadrat Ilyās *ʿalayhis salām* and Hadrat Khidar *ʿalayhis salām* meet every year on the occasion of hajj, and each one shaves off the head of the other in order to come out of *ihrām*. They then part ways after saying the following words:

بِسْمِ اللهِ مَا شَاءَ اللهُ لاَ يَسُوْقُ الْخَيْرَ إِلاَّ اللهُ. بِسْمِ اللهِ مَا شَاءَ اللهُ لاَ يَصْرِفُ السُّوْءَ إِلاَّ اللهُ. بِسْمِ اللهِ مَا شَاءَ اللهُ مَا كَانَ مِنْ نِعْمَةٍ فَمِنَ اللهِ. بِسْمِ اللهِ مَا شَاءَ اللهُ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

"In the name of Allāh. Everything happens by the will of Allāh alone. None but Allāh conveys good. In the name of Allāh. Everything happens by the will of Allāh alone. None but Allāh turns away evil. In the name of Allāh. Everything happens by the will of Allāh alone. Every bounty is solely from Allāh. In the name of Allāh. Everything happens by the will of Allāh alone. There is no power and might except from Allāh."

However, it is recorded in *Fath al-Bārī* that this Hadīth has been narrated via a sound (*hasan*) transmission by Imām Ahmad *rahimahullāh* in *Kitāb az-Zuhd*.

Hadrat Khidar's *ʿalayhis salām* life and his comprehensive *duʿā'*

Hāfiz Ibn Hajar *rahimahullāh* has a chapter in *al-Isābah* dedicated to incidents in which people met

Hadrat Khidar *ʿalayhis salām*. There are several narrations whose chains of transmission (*sanad*) cannot be unilaterally considered to be weak. For example, the incident of Hadrat ʿAlī *radiyallāhu ʿanhu* when he was performing *tawāf* and a person was holding on to the cover of the Kaʿbah and making this *duʿā'*:

يا من لا يشغله شيء عن سمع، يا من لا يغيظه السائلون، يا من لا يبترم بإلحاح الملحين، أذقني برد عفوك وحلاوة رحمتك.

"O the Being who cannot be distracted from hearing anything. O the Being who is not angered by the asking of beggars. O the Being who does not become fed up by the insistence of those who insist. Enable me to taste the coolness of Your pardon and the sweetness of Your mercy."

On hearing it, Hadrat ʿAlī *radiyallāhu ʿanhu* asked the person to repeat his *duʿā'*. He asked: "Did you hear it?" Hadrat ʿAlī *radiyallāhu ʿanhā* replied: "Yes." He said: "Very well, you must read it after every salāh. I take an oath in the name of the Being in whose control is Khidar's life, no matter how many sins a person has, Allāh *taʿālā* will forgive them by virtue of this *duʿā'*."

One of the narrators of the transmission as narrated by Ibn Abī ad-Dunyā is *majhūl* (his reliability or unreliability is not established). But Ahmad ibn Harb narrated it through another transmission which does not have any *majhūl* narrator.

Or take the incident of Sayyid Jalīl Hadrat Bāqir. Similarly the incident which occurred during the era of Ibn az-Zubayr related by ʿAun ibn ʿAbdillāh, and narrated by Imām Ahmad *rahimahullāh* in *Kitāb az-Zuhd* and Abū Nuʿaym in *Hilyah*. Or the story of Sufyān ibn ʿUyaynah and Rajāʾ ibn Hayāt as narrated by Abū Nuʿaym. The story of Abū ʿAbdillāh ibn at-Tawāʾum Ruqāshī, the story of Musʿab ibn Thābit, and the story of ʿUmar ibn ʿAbd al-ʿAzīz regarding whose transmission Hāfiz Ibn Hajar says:

هذا أصلح إسناد وقفت عليه في هذا الباب

"This is the most sound transmission (*sanad*) which I have come across on this subject."

The incidents which Hāfiz Ibn Hajar *rahimahullāh* quoted in this regard prove, by way of inference, that the following personalities believed in the existence of Hadrat Khidar *ʿalayhis salām*:

Hadrat ʿAlī *radiyallāhu ʿanhā*, Hadrat Bāqir and Sādiq *radiyallāhu ʿanhumā*, the *mujāhidīn* who participated in the battle of Qādisīyyah, Hadrat ʿUmar ibn ʿAbd al-ʿAzīz *rahimahullāh*, Ibrāhīm Taymī, ʿAun ibn ʿAbdillāh, Misʿar ibn Kidām, Sufyān Thaurī, Sufyān ibn ʿUyaynah, Maʿmar, Ibrāhīm ibn Sufyān, a narrator of *Sahīh Muslim*, Rajāʾ ibn Hāyāt, Musʿab ibn Thābit ibn ʿAbd al-ʿAzīz, Imām Yāfiʿī, Hāfiz Abū al-Fadl ʿIrāqī and others.

Allāh *taʿālā* knows best the exact situation. (*Aʿyān al-Hujjāj*, pp. 21-32)

REQUEST

بسم الله الرحمن الرحيم

All praise is due to Allāh *taʿālā*. Salutations and peace to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

You read about a few Prophets *ʿalayhimus salām* from *Aʿyān al-Hujjāj* of the great Muhaddith Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh*. Hadrat Maulānā Aʿzamī *rahimahullāh* was primarily concerned with those Prophets *ʿalayhimus salām* who performed hajj. We would like to provide some details about the first Prophet Hadrat Sayyidunā Ādam *ʿalayhis salām* and the final Prophet Sayyidunā Muhammad *sallallāhu ʿalayhi wa sallam*, and pay more attention to their admonitions and words of advice. In addition to this, we would quote the statements and admonitions of Hadrat Sayyidunā Idrīs *ʿalayhis salām* and Hadrat Sayyidunā Nūh *ʿalayhis salām* and leave out their stories and miracles as mentioned in *Qasas al-Qur'ān* of Maulānā Hifz ar-Rahmān Sewhārwī *rahimahullāh*, *Sīrat Ambiyā' wa Hikmat-e-Mustafā* of Maulānā Khalīl ar-Rahmān Rāz, and *Qisas al-Ambiyā'* of ʿAllāmah Ibn Kathīr *rahimahullāh*. I request you to make *duʿā'* Allāh ﷻ accepts this incomplete effort

and makes it a means for our total guidance. Āmīn. (Compiler)

The father of humanity, the first of the Prophets, Hadrat Sayyidunā Ādam *ʿalayhis salām*

From among the Prophets *ʿalayhimus salām*, the Qur'ān makes first mention of Hadrat Ādam *ʿalayhis salām*. He is mentioned in different sūrahs in various ways bearing in mind the admonition and advice which are to be learnt from his story. Allāh *taʿālā* says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّيْ جَاعِلٌ فِيْ الأَرْضِ خَلِيْفَةً ط قَالُوْآ أَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ ج وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ط قَالَ إِنِّيْ أَعْلَمُ مَا لاَ تَعْلَمُوْنَ.

"When your Lord said to the angels: 'I am going to make a vicegerent in the earth,' the angels said: 'Are You going to place in the earth one who makes mischief therein and sheds blood, while we continue proclaiming Your praises and remember Your pure Self?' He said: 'Surely I know what you do not know.'" (Sūrah al-Baqarah, 2: 30)

With reference to the above verse, Hadrat Maulānā Hifz ar-Rahmān Sewhārwī *rahimahullāh* writes in his world-renown book, *Qasas al-Qur'ān*:

The vicegerency of Hadrat Ādam *ʿalayhis salām*

When Allāh *taʿālā* willed to create Hadrat Ādam *ʿalayhis salām*, He informed the angels saying: "I intend appointing My vicegerent on earth. He will be endowed with will and choice, and will be able

to do as he likes on My earth. He will have the power to undertake whatever he wants in order to fulfil his needs. He will, so to speak, be a manifestation of My will and distinction."

The angels were astounded at hearing this and said: "If the wisdom behind creating such a creation is for him to spend his night and day in Your glorification and proclaiming Your oneness, and in chanting Your sanctity and honour, then we are here to do all that. We are engaged in praising and extolling You all the time, and we carry out Your orders without the slightest complaint. We perceive tribulation and corruption from this creation which is to be created from soil. It may well be that he will spread corruption in the land and shed blood. O Allāh! What is the wisdom behind this decision of Yours?"

The first lesson which was taught in Allāh's court was that the creation must not be hasty in matters related to the Creator. The creation should not present any doubts and misgivings without the Creator first laying out the facts. And that too, the creation must not do it in a manner which gives a whiff of his superiority and eminence. The Creator of the universe is fully aware of the facts regarding which you have no knowledge whatsoever about. He has knowledge of everything which you do not know. (*Qasas al-Qur'ān*, vol. 1, p. 26)

Note:

There remained a possibility of the angels thinking: Okay, man can be created, but we

should be given the task of rectifying him. So Allāh *taʿālā* wanted to prove to them that the rectification of humans can be undertaken by humans alone. This is because a *mu<u>s</u>li<u>h</u>* (reformer, one who rectifies) has to have knowledge, and the special knowledge which is needed for this is beyond the capacity of angels. This is portrayed in the following verse.

<u>Allāh *taʿālā* teaches Hadrat Ādam *ʿalayhis salām*</u>

Allāh *taʿālā* says:

وَعَلَّمَ آدَمَ الأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰئِكَةِ ۙ فَقَالَ أَنْبِئُوْنِيْ بِأَسْمَآءِ هٰؤُلَآءِ إِنْ كُنْتُمْ صٰدِقِيْنَ. قَالُوْا سُبْحٰنَكَ لاَ عِلْمَ لَنَآ إِلاَّ مَا عَلَّمْتَنَا ؕ إِنَّكَ أَنْتَ الْعَلِيْمُ الْحَكِيْمُ.

"Allāh taught Ādam the names of all things. He then placed them all before the angels and said: 'Tell Me the names of these things if you are truthful.' They said: 'Glory be to You! We do not know except what You have taught us. Surely You alone are the all-knowing, the wise.'" (Sūrah al-Baqarah, 2: 31-32)

Commentary:

(After creating him), Allāh *taʿālā* gave <u>H</u>a<u>d</u>rat Ādam *ʿalayhis salām* the names of all things (together with the special traits and effects of each thing. In other words, He gave him the names and special traits of all that was in existence in the land). Allāh *taʿālā* then presented them before the angels and said: "Tell me the names of these things (together with their special traits and effects) if you are

truthful." The angels replied: "You are pure (from the accusation of having taught these things to Ādam and keeping them concealed from us. You neither concealed anything nor withheld it). Rather, it is we who only know what You teach us (in other words, we were given knowledge according to our capacity at the time when we were created; we do not have the capacity to understand anything beyond that). Undoubtedly, You are all-knowing (all branches of knowledge are before You; and our knowledge and the knowledge of humans is fully known to You). You are all-wise (You gave us knowledge and understanding according to what You felt suitable for us). (*Bayān al-Qur'ān*)

I am now quoting the commentary which is written under the Qur'ān translation of Shaykh al-Hind Hadrat Maulānā Mahmūd al-Hasan Sāhib Deobandī *rahimahullāh*.

He writes under the words "Surely You alone are the all-knowing, the wise":

"Allāh taught Ādam *'alayhis salām* the name of every single thing together with its reality, peculiarity, benefits and harms. This knowledge was instilled into his heart without the medium of words. This is because without this knowledge, vicegerency and governorship in the world is not possible. Thereafter, in order to inform the angels the wisdom of this, they were asked about the previously-mentioned things. That is, 'If you are truthful in your claim of being capable of performing the functions of vicegerency, then give

Me the names and qualities of those things.' However, they acknowledged their weakness and inability, and fully understood that without such comprehensive knowledge, no one can fulfil the functions of vicegerency in the world. They realised that even if they acquired a small portion of that comprehensive knowledge, it would not be sufficient to enable them to be worthy of vicegerency. After realising all this, they proclaimed: 'No one can reach Your knowledge and wisdom.'" (*Tafsīr-e-ʿUthmānī*)

From this conversation, the angels personally witnessed their own inability. Allāh *taʿālā* now willed for Ādam's *ʿalayhis salām* power of possessing this special knowledge and his suitability for vicegerency be made clear to the angels. Allāh *taʿālā* says:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَآئِهِمْ ۚ فَلَمَّآ أَنْبَأَهُمْ بِأَسْمَآئِهِمْ ۙ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّيْ أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالأَرْضِ ۙ وَأَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ.

"He said: 'O Ādam! Tell the angels the names of those things.' When he told them their names, He said: 'Did I not tell you I have full knowledge of the concealed things of the heavens and the earth? And I know what you disclose and what you conceal?'" (Sūrah al-Baqarah, 2: 33)

<u>Allāh's order to Hadrat Ādam *ʿalayhis salām*</u>

When the angels clearly acknowledged their defective knowledge, Allāh *taʿālā* said to Ādam *ʿalayhis salām* (in order to remove any further

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misgiving on the part of the angels): ‘O Ādam! Tell them the names of these things.’ (He told them the names). When he told them (and his full knowledge and their defective knowledge was made clear to the angels, and they got a reply to their doubt) Allāh said (to the angels for additional emphasis): Did I not tell you I have knowledge of all the unseen things of the heavens and earth? (And so, I also know that despite man’s corruption and blood-shedding, he is eligible for vicegerency). I also have knowledge of what you disclose and what you had not been disclosing previously (e.g. the angels said: “We have no knowledge except what You taught us.” And they said: “You are the all-knowing, the wise.”)

The change of theme in the words:

إِنِّيْ أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالأَرْضِ

“I have full knowledge of the concealed things of the heavens and the earth.”

Is actually a repetition of the theme which was expressed by the words:

إِنِّيْ أَعْلَمُ مَا لاَ تَعْلَمُوْنَ

“I know what you do not know.”

Furthermore, the words:

وَأَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ

"And I know what you disclose and what you conceal."

Are an affirmation of the statement of the angels:

لاَ عِلْمَ لَنَآ إِلاَّ مَا عَلَّمْتَنَا ط إِنَّكَ أَنْتَ الْعَلِيْمُ الْحَكِيْمُ

"We do not know except what You have taught us. Surely You alone are the all-knowing, the wise." (*Hallul Qur'ān*, Maulānā Habīb Ahmad Sāhib Kīrānwī)

The explanation of Hadrat Shaykh al-Hind *rahimahullāh*

"When Ādam *'alayhis salām* was questioned about all the things, he described them instantly to the angels - to the extent that they were all awe-struck and greatly admired his comprehensive knowledge. Upon this Allāh said to the angels: 'Did We not tell you We have knowledge of all the concealed things in the heavens and the earth, and We also know what is concealed in your hearts?'"

"This incident proves the superiority of knowledge over worship. The angels reached great heights in worship to the extent of being sinless. However, since they have less knowledge than man, the status of vicegerency was given to man. The angels also acknowledged it, and this is how it ought to be because worship is the peculiarity of the creation and not an attribute of Allāh. On the other hand, knowledge is the greatest attribute of Allāh. Therefore, the one with this attribute was worthy of vicegerency. This is because it is

necessary for the vicegerent to possess the excellence of the one whom he represents." (*Tafsīr-e-ʿUthmānī*)

Hadrat Ādam *ʿalayhis salām* receives honour from Allāh *taʿālā*

When Ādam's *ʿalayhis salām* superiority in special knowledge was established, Allāh *taʿālā* willed him to be conferred with honour so that his merits may be demonstrated visibly. Allāh *taʿālā* says:

وَإِذْ قُلْنَا لِلْمَلٰئِكَةِ اسْجُدُوْا لآدَمَ فَسَجَدُوْآ إِلاَّ إِبْلِيْسَ ط أَبٰى وَاسْتَكْبَرَ ز وَكَانَ مِنَ الْكٰفِرِيْنَ.

"When We ordered the angels: 'Prostrate to Ādam, they all fell into prostration except Iblīs. He did not obey and displayed arrogance. And he was from the unbelievers." (Sūrah al-Baqarah, 2: 34)

Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* comments on the above verse as follows:

"The *fatwā* of *kufr* was issued against him because he acted proudly against Allāh's command, felt it below his dignity to accept His command, and considered the order to be unwise and imprudent. It is stated in another verse that he said: 'I am better than him [Ādam *ʿalayhis salām*] because my origin is from fire while his origin is from soil. And it is inappropriate for someone who is superior to honour someone who is inferior.'" (*Bayān al-Qur'ān*)

I now quote the commentary to the above verse from the Qur'ān translation of Shaykh al-Hind *ra<u>h</u>imahullāh*:

"Ādam *'alayhis salām* was accepted as the vicegerent, the angels together with the jinn were ordered to prostrate towards him and to make him their *qiblah* for prostration. This is similar to how the kings first appoint their heir and thereafter command their ministers to pay homage to him so that no one has the chance to rebel. Accordingly, everyone carried out the act of prostration except for Iblīs. Originally he was from the jinn but used to intermingle completely with the angels. The main reason for his rebellion was that the jinn had been inhabiting the world for several thousand years. They also used to go up to the heavens. When their corruption and blood shedding increased, the angels, acting on the order of Allāh, killed a few; and the rest were scattered in the jungles, mountains and islands. Iblīs was a senior scholar and worshipper among them, and displayed his immunity from the corruption of the other jinn. He was saved through the intercession of the angels and began living with them. He devoted himself fully to worship in the hope that from among all the jinn he will be the only one who will be able to act without restriction in the land. Furthermore, he continued strengthening his hopes and thoughts with regard to vicegerency on earth. But when the order for vicegerency was pronounced in favour of Ādam *'alayhis salām*, Iblīs became despondent. On realising the futility of his deceptive worship, he was overwhelmed by sheer

jealousy and did what he did, thus becoming accursed."

Commentary to the words "And he was from the unbelievers":

"He was predestined as an unbeliever in the knowledge of Allāh, but his infidelity was only made apparent to others now. Alternatively, we could say that he became an unbeliever now because he rejected Allāh's order out of pride. Furthermore, he considered the command of Allāh to be unwise, imprudent and degrading. Iblīs was therefore declared an unbeliever not only because he refused to prostrate, but because of the above-mentioned reasons as well." (*Tafsīr-e-'Uthmānī*)

I now quote a few more points with regard to Satan's refusal to prostrate to Ādam *'alayhis salām* from *Qisas al-Ambiyā'* of 'Allāmah 'Imād ad-Dīn ibn Kathīr *rahimahullāh*.

Satan first resorted to his own preconceived opinion against Allāh's order

Hadrat Hasan Basrī *rahimahullāh* says: "Satan resorted to his own preconceived opinion and independent judgement. Thus, he was the first person to resort to *qiyās* (analogical deduction)."

Muhammad ibn Sīrīn *rahimahullāh* says: "Satan was the first person to resort to *qiyās*. The worship of the sun and moon commenced solely on the basis of *qiyās*."

The above two statements are narrated by Ibn Jarīr *rahimahullāh*.

This means that Satan used his own reasoning between himself and Ādam *ʿalayhis salām*. He therefore considered his existence to be nobler and superior to Ādam's *ʿalayhis salām*, and withheld himself from prostrating. Whereas Allāh's order to him and all the angels was already issued. Satan resorted to his independent judgement (in the presence of this Sharʿī order). When there is an explicit order from Allāh *taʿālā*, it is baseless and futile to resort to independent judgement and own opinions. Furthermore, his reasoning itself was based on error and vain thoughts because soil is more beneficial and better than fire. There is humbleness, servitude, forbearance and humility in soil. And these are the elements which cause growth and development (because virtually everything grows from soil, and Allāh *taʿālā* loves the above-mentioned qualities which are found in soil). On the contrary, there is fieriness, rage, swiftness, burning, and other such qualities in fire (which are disliked by Allāh *taʿālā*, and because of which, it has been made an intrinsic element of Hell).

Allāh *taʿālā* then accorded Hadrat Ādam *ʿalayhis salām* with additional nobility and honour (which were not given to the accursed Satan), viz. Allāh *taʿālā* created him with His own hands and blew His spirit into him. This is why He ordered the angels thus:

"When your Lord said to the angels: 'I am about to create a man from sounding clay which is made of fetid mud. Once I have formed him and breathed into him of My spirit, fall down before him in prostration.' Thereupon the angels prostrated all of them together. Except for Iblīs. He refused to be with those who prostrate. [Allāh] said: 'O Iblīs! What is it with you that you did not join those who prostrate?' He said: 'I am not one to prostrate before a human whom You created from sounding clay made of fetid mud.' He said: 'Then get out from here, you are cursed. Upon you is curse till the day of Reckoning.'" (Sūrah al-Hijr, 15: 28-35)

So the accursed Satan deserved this curse and humiliation because he tried to find fault with Ādam *'alayhis salām*, looked down on him, disobeyed Allāh's order, relied on his own judgement after totally disregarding Allāh's order, discarded the truth, and was expelled from the divine court.

He did not prostrate, and to make matters worse, he began speaking of his superiority, displayed his haughtiness, and vowed to mislead man. These were sins which were more serious than his first sin (he seemed to be swallowed in the multiplied darkness of sins). (*Qisas al-Ambiyā'*, p. 30)

Hadrat Ādam and Hawwā *'alayhimas salām* live in Paradise

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ص وَ لاَ تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظَّالِمِيْنَ. فَأَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ص وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ج وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ إِلٰى حِيْنٍ.

"We said: 'O Ādam! Dwell you and your wife in Paradise and eat thereof whatever you wish and from wherever you wish, but do not approach this tree or else you will become of the transgressors.' Then Satan caused them to slip from that place and removed them from the honour and comfort in which they were. We said: 'All of you get down - you will be enemies of each other. And for you, on earth, is an abode and a means of livelihood for a certain time.'" (Sūrah al-Baqarah, 2: 35-36)

Satan's Satanism

We said to Ādam: O Ādam! Dwell you and your wife in Paradise and eat to your heart's desire from wherever you like (there is no restriction on you), but do not approach this tree or else you will become of those who cause harm to their own selves. Satan (did not allow them to remain in Paradise) and caused them to slip from it. And he removed them from the peace which they were enjoying. We said to them: All of you get down – you will be enemies of each other (you are not worthy of living here because Paradise is not a place of mischief, corruption, hatred and

obstinacy). (*Hallul Qur'ān*, Maulānā Habīb Ahmad Sāhib Kīrānwī *rahimahullāh*)

Allāh *taʿālā* says in Sūrah al-Aʿrāf:

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظَّالِمِيْنَ. فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وُرِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهٰكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ إِلاَّ أَنْ تَكُوْنَا مَلَكَيْنِ أَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ. وَقَاسَمَهُمَآ إِنِّيْ لَكُمَا لَمِنَ النَّاصِحِيْنَ. فَدَلاَّهُمَا بِغُرُوْرٍ ج فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ط وَنَادٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَّكُمَآ إِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ.

"O Ādam! Dwell you and your wife in Paradise, and eat from wherever you desire but do not approach this tree [or else] you shall become sinners. Satan then deluded them so that he may expose to them what was concealed from their eyes of their private parts, and he said: 'Your Lord did not forbid you from this tree except for the reason that you might become angels or that you live forever.' He took an oath before them: 'I am certainly your friend.' He then persuaded them through deceit. Then when the two of them tasted of the tree, their private parts became exposed before them and they began pasting upon themselves the leaves of Paradise. Their Lord called upon them: 'Did I not prohibit you from that tree, and did I not tell you that Satan is your open enemy?'" (Sūrah al-Aʿrāf, 7: 19-22)

Allāh *taʿālā* addresses Ādam *ʿalayhis salām*

Ādam (was told) O Ādam! Dwell you and your wife in Paradise, and eat (and drink) to your heart's desire from wherever you like (there is no restriction on you). And (I also say to you), do not even approach this tree (which I am showing you), or else, you will become of the wrongdoers (by disobeying My order).

Satan's delusion

(On seeing this condition of Ādam and Hawwā), Satan thought of ways (to cause them harm). He decided to denude them by exposing their private parts which were covered (by clothes) before each other. (After thinking this over, he resorted to this plan) of saying to them: The only reason Allāh prohibited you from this tree is that (if you eat of it) you may become angels or (free yourself from death) and become of those who live forever (because eating of this tree would cause both these things). He also took solemn oaths emphasising the fact that he was really their well-wisher. (They were now so overcome by the desire to become angels or to live forever that they completely forgot the prohibition, Satan's enmity, and the fact that such a desire entails having bad thoughts about Allāh because it means they thought He wanted to deprive them of such great benefits. They did not think about all this at all. Consequently, every person experiences this. When a certain idea overwhelms him, even the most obvious things remain temporarily hidden from him, and he does not pay any attention to them. But once such

thoughts disappear, everything which was hidden from him comes to the fore).

The issue of *ʿismah*

People have generally misunderstood the issue of *ʿismah*. They think that a *maʿsūm* person has no capability whatsoever of committing a sin. This is totally wrong. If we had to accept this meaning, we will have to believe the Prophets *ʿalayhimus salām* to be compelled into obedience. And we will have to consider all the promises and warnings which were made and issued to them to be futile. We will have to consider them ineligible for all the lofty ranks which one earns for doing voluntary acts of obedience. We will also have to believe they are beyond trial and tribulation. All such beliefs are certainly baseless and incorrect. There will therefore have to be a meaning of *ʿismah* which does not contradict any of these points. Thus, the meaning of *ʿismah* is: Just as they have the power to obey, they have the power to disobey as well; but Allāh *taʿālā* takes it upon Himself to protect them from disobedience. They are thus *maʿsūm* from disobedience through Allāh's protection.

We now have to see to what extent this protection is needed. Details are as follows: The Prophets *ʿalayhimus salām* are most certainly protected against committing sins wittingly and knowingly. As regards those which are committed unwittingly, then they are not protected against those in which there is more expediency than harm. This is not on the basis that it is an act of disobedience, but paves the way for other beneficial things. But if a

sin has no expediency or has more harm, then they are protected against it as well.

For example, in this case, Hadrat Ādam *ʿalayhis salām* committed an error by acting against a prohibition. He did not turn his attention to the prohibition because of an obstacle, and did not commit the error wittingly. However, because there were more benefits in it than harms – in the sense that it was the means to fulfilling the purposes of his creation – he was not protected against it. If not, he would have most likely been warned immediately and he would have abstained from doing it.

Thus, two points are necessary when discussing the slip ups of the Prophets *ʿalayhimus salām*: (1) There must be no intent for the sin, rather it is based on an error. (2) There must be more expediency than harm in it. At the same time, it is neither necessary for us to know the reason behind the error, nor to understand it to say that it is really the reason behind it. This is because the person alone has full knowledge of it, and it is extremely difficult for others to understand it. Furthermore, it is not essential for us to know whether the expediency in it is more than its harm. Allāh *taʿālā* alone knows the underlying wisdom behind things.

This is my investigation on this subject. I do not think it conflicts with the principles of the Sharīʿah or with rational principles.

ومع هذا، فلا أدعي العصمة، فإن أصبت فمن الله، وإن أخطأت فمني ومن الشيطان، أرجو من الله العفو.

"At the same time, I do not claim to be *maʿsūm*. If what I said is correct, it is inspired from Allāh *taʿālā*. If I erred, it is from me and Satan. I hope for Allāh's pardon."

One more question needs to be answered: Why did Hadrat Ādam *ʿalayhis salām* prefer being a human and not an angel? The correct answer to this is known to Hadrat Ādam *ʿalayhis salām* alone and we have not been informed about it. He may have thought that angels are closer to Allāh's obedience while humans are further away. No matter how great a human may be, he certainly disobeys Allāh *taʿālā* in some way or the other. But this is not found in angels. They are therefore superior to humans in this regard.

If this is the case, there could be one other explanation to his disobedience. He may have erred in his judgement when he decided to eat of the tree and thought to himself: Although this seems to be breaking Allāh's order, it will put an end to disobedience forever. Thus, there are far more benefits than harm. With regard to Satan's enmity, he must have thought to himself: Although he is my enemy, it is not necessary for every single thing which my enemy tells me is said out of enmity [there could be some good in it] especially since he is taking an oath in Allāh's name. He will not advise me wrongly while taking an oath in Allāh' name.

In short, these explanations and others like them are mere possibilities. The reality is known to Allāh *taʿālā* or Hadrat Ādam *ʿalayhis salām* himself – the one who experienced it. To endeavour to explain it in a manner which proves Hadrat Ādam *ʿalayhis salām* was totally and absolutely faultless[1] is actually an endeavour to label Allāh's punishment to be unjust. Be warned against this.

After completing this digression, we return to the *tafsīr* and say: Satan deluded him by telling him he will become an angel and live forever, and took an oath to convince him of his concern for his welfare.

Hadrat Ādam *ʿalayhis salām* is deceived by Satan and the consequences of it

Satan deceived him in this way and caused him to fall. When they [Hadrat Ādam and Hawwā] tasted from the tree, their clothes fell off them immediately and their private parts became exposed to each other. They began pasting the leaves of Paradise on their bodies. (While this was carrying on), Allāh *taʿālā* called out to them: Did I not prohibit you from approaching this tree? Did I not tell you Satan is your clear enemy?

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[1] In other words, he did not even commit a judgemental error (*ijtihādī* error) – Ashraf ʿAlī. (Whereas this is not the case – compiler).

قَالاَ رَبَّنَا ظَلَمْنَآ أَنْفُسَنَا سكتة وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ. قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ج وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ إِلىٰ حِيْنٍ. قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ.

"They both said: 'O our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be destroyed.' He said: 'Get down, you shall be enemies of each other. For you there is on the earth an abode and a benefit for a while.' He said: 'Therein shall you live and therein shall you die, and there from shall you be brought forth.'" (Sūrah al-Aʿrāf, 7:23-25)

Request for pardon

(Since they now got visible knowledge of their error) they said: O our Lord! We wronged ourselves (by getting deceived into disobeying You. Pardon us and show mercy to us). If you do not pardon us and have mercy on us, we will certainly be from among the losers.

The order to get down to earth

Allāh *taʿālā* replied: Get down all of you (you two and Satan as well) because you are enemies of each other (and Paradise is not a place for enmity. You may go to earth and fight as much as you like). You will live on earth for a specific time and take benefit from it. (Allāh *taʿālā* added): You will live there, die there, and be taken out of it again.

Note: You have learnt from this story of Ādam *ʿalayhis salām* how Satan succeeded in deceiving

man as he had promised to Allāh *taʿālā,* and Ādam *ʿalayhis salām* had to bear the brunt of this deception. It is your duty to take a lesson from such stories and do act on the promptings of Satan. (*Hallul Qur'ān*)

The stay in Paradise and expulsion from it

When Satan refused to prostrate to Ādam *ʿalayhis salām*, Allāh *taʿālā* said to him: "Get out of Paradise because you are not permitted to vex pride here. You are accursed and disgraced." Satan said: "Grant me respite until the day when everyone is brought back to life." Allāh *taʿālā* said: "You are granted this respite." Satan said: "O Lord! Because You led me astray, I will certainly lie in wait to mislead the progeny of Ādam from the straight path. I will approach them from the front, back, right, left (in short, from all directions) to the extent You will find the vast majority of them ungrateful to You. Allāh *taʿālā* said: Whoever from mankind follows you shall be with you, and I will fill Hell with all you deviated people.

Satan began his efforts in trying to mislead Ādam *ʿalayhis salām*. Satan wanted to divest him of the clothes which Allāh *taʿālā* gave him in Paradise and denude him. And so, he began whispering into his heart and said: "Your Lord prohibited you from eating of this tree so that you do not become an angel or are unable to acquire immortality." In order to convince Ādam *ʿalayhis salām* of his concern for him, he took oaths in Allāh's name. Consequently, Ādam *ʿalayhis salām* was deceived by him. The moment he ate the fruit of the tree,

his private parts began to become exposed. He was ashamed of this and began pasting the leaves of Paradise on his body.

Allāh *taʿālā* called out: “Did I not prohibit you two from eating the fruit of this tree? Did I not tell you Satan is your open enemy?” The two became remorseful, repented, and said: “O our Lord! We have wronged our selves. If You do not pardon us and have mercy on us, we will remain losers.” Allāh *taʿālā* said: “You must now get down from Paradise and live [on earth] where you will be enemies of each other. Earth will be your abode for some time, and you will have an opportunity of passing your life there.” Allāh *taʿālā* added: “You will live on earth, die there, and be resurrected from there.” (*Sīrat Ambiyā wa Hikmat Mustafā*)

Taking admonition and advice from Satan’s story

The admonition and lesson which the pious elders of the *ummah* learnt from this story is conveyed with much pain and sorrow by the author of *Rūhul Maʿānī* (ʿAllāmah ʿĀlūsī *rahimahullāh*). Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* quotes it in his book *Iʿtirāf-e-Dhunūb*. I take the opportunity of quoting it here:

ثم الظاهر أن كفره عن جهل بأن استرد سبحانه تعالى منه ما أعاد من العلم الذي كان مرتديا به حين كان طاؤس الملائكة وأظافير القضاء إذا حكت ادمت وقسى القدر إذا رمت أصمت. وكان سراج الوصل أزهر بيننا فهبت به الريح من البين فانطفى.

وقيل عناد حمله عليه حب الرياسة والإعجاب بما أوتي من النفاسة و لم يدر المسكين أنه لو امتثل ارتفع قدره وسما بين الملاء الأعلى فخره ولكن إذا لم يكن عونا من الله للفتى فأول ما يجني عليه اجتهاده.

"Outwardly it seems that Satan's unbelief was prompted by his ignorance. Whatever knowledge Allāh *taʿālā* bestowed him with and with which he covered himself when he was living among the angels was taken away from him. When the nails of destiny are caused to fall, they injure a person. And when the quiver of fate starts shooting arrows, it renders a person deaf. It is as though Satan was saying [by his actions]: The lamp of connection was glowing between us when suddenly the winds of separation blew and the lamp was extinguished."

"According to one opinion, his obstinacy was the cause of his unbelief. The fame and honour which he enjoyed prompted him to become ostentatious and egotistic. The poor fellow did not realize even this much that had he carried out Allāh's *taʿālā* order, his value would have increased even more, and his lofty position would have become even more lofty among the highest angels. But the fact is that if Allāh's *taʿālā* help is not with a person, his self-opinions are the first things which cause him harm."

He says further on:

وكم أرقت هذه القصة جفونا وأرقت من العيون عيونا، فإن إبليس كان مدة في دلال طاعته يختال في رداء مرافقة ثم صار إلى ما ترى وأجرى ما به القلم جرى...وكنا وليلى في صعود من الهوى فلما توافيننا ثبت وزلت (روح المعاني، ج١، ص٣١٢)

"We do not know how many eyes this story caused to lose sleep and how many fountains of tears it caused to flow because Satan was deluded by his obedience for some time, and he was boasting in the sheet of his connection with Allāh *taʿālā*. But then you know fully well what happened to him after that. Whatever fate had recorded for him was now realized…Laylā and I were climbing the mountain of love, but the moment we met, I remained firm and she slipped and fell."

Hadrat Muslihul Ummat *rahimahullāh* says thereafter:

The above story of Satan is no ordinary story. It is the first story which Allāh *taʿālā* relates in the Qur'ān. There is much guidance in it and many servants of Allāh *taʿālā* were guided by it. As stated by the author of *Rūh al-Maʿānī*: "We do not know how many eyes this story caused to lose sleep and how many fountains of tears it caused to flow." But this was only until such time when the Qur'ān was read and studied with understanding. We also read these verses but they do not cause the slightest movement in our hearts. Whereas this one story is sufficient to completely uproot evils such as pride and haughtiness from our hearts. Satan was destroyed because of his pride

and self-ego, while Hadrat Ādam *ʿalayhis salām* turned in repentance, his error was pardoned, and he became an accepted and beloved servant of Allāh *taʿālā*. (In fact, this was the reason for appointing him as His vicegerent on earth). (*Iʿtirāf-e-Dhunūb*)

I consider it appropriate to quote the *malfūz* (statement) of Muhaddith-e-Jalīl Hadrat al-ʿAllāmah Maulānā Sayyid Muhammad Anwar Shāh Kashmīrī *quddisa sirruhu* titled "The reason for appointing Hadrat Ādam *ʿalayhis salām* as a vicegerent was his servitude and not his extra knowledge". This *malfūz* is quoted from the book, *Malfūzāt Muhaddith Kashmīrī*, which is compiled by Hadrat Maulānā Sayyid Ahmad Ridā Sāhib Bijnaurī *rahimahullāh*. I have also quoted this *malfūz* in volume five of *Aqwāl-e-Salaf* under the discussion on Hadrat Shāh Sāhib *rahimahullāh*.

Ādam's *ʿalayhis salām* vicegerency was because of his servitude

We are generally told that Hadrat Ādam *ʿalayhis salām* was appointed as Allāh's vicegerent because of his extra knowledge. But I think that because Ādam *ʿalayhis salām* possessed more servitude in his creation than the angels, he was blessed with vicegerency. The bestowal of vicegerency and the angels' discussion in this regard had taken place from before. When this discussion or debate ended, Allāh *taʿālā* displayed a merit [of Ādam *ʿalayhis salām*]: He bestowed him with knowledge and established an external proof in this way.

In other words, when he was given vicegerency, the angels looked at his external make up and gauged that he [his progeny] will shed blood and cause corruption on earth. And so, they asked an improper question in this regard. Allāh *taʿālā* replied by merely saying: "I know what you do not know." And the angels too regretted their improper question. The succeeding incidents showed how Hadrat Ādam *ʿalayhis salām* displayed absolute humility, humbleness, and servitude on every occasion. He did not express anything except absolute servitude.[1] Whereas he could have also adopted a stand of asking for proofs, evidences, questioning, replying, etc. Consequently, when he had a debate with Hadrat Mūsā *ʿalayhis salām*, Hadrat Ādam *ʿalayhis salām* provided solid arguments to the extent that Rasūlullāh ﷺ said that he overpowered Hadrat Mūsā *ʿalayhis salām* in his argument. (*Malfūzāt Muhaddith Kashmīrī*)

I am now quoting the debate from *Mishkāt Sharīf*:

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[1] The difference between *ʿibādah* and *ʿubūdīyyah*: The book of jurisprudence, *Marāqī al-Falāh* – on the marginal notes of *Nūr al-Īdāh*, states:

ليس أشرف من العبودية في صفات المخلوقين وهي الرضا مما يفعل الرب، والعبادة ما يرضيه، والعبودية أقوى من العبادة لبقائها في العقبى بخلاف العبادة.

"The noblest quality among humans is the quality of servitude, and it means: "to be pleased with what Allāh does". As for *ʿibādah* (worship), it refers to an act which pleases Allāh *taʿālā*. *ʿUbūdīyyah* (servitude) is stronger than *ʿibādah* because it will remain in the Hereafter, as opposed to *ʿibādah*." (*Marāqī al-Falāh*, p. 230)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* related the debate as follows: Hadrat Mūsā *ʿalayhis salām* and Hadrat Ādam *ʿalayhis salām* had a discussion before Allāh *taʿālā*. Hadrat Ādam *ʿalayhis salām* silenced Hadrat Mūsā *ʿalayhis salām*.

Hadrat Mūsā *ʿalayhis salām* said: "You are the same Ādam whom Allāh created with His hands, blew His spirit into you, ordered the angels to prostrate to you, and inhabited you in Paradise. Then because of your error and mistake, you caused people to live on earth."

Hadrat Ādam *ʿalayhis salām* replied: "You are the Mūsā whom Allāh *taʿālā* chose for His message and engaged in conversation with you. He gave you the written tablets in which everything was made clear. He took you close to Himself by making you His confidant. Now tell me, how long before my creation did Allāh *taʿālā* write the Taurāh?" Hadrat Mūsā *ʿalayhis salām* said: "Forty years." Ādam *ʿalayhis salām* said: "Did you find this written in it:

وَعَصٰى آدَمُ رَبَّهُ فَغَوٰى

"Ādam disobeyed his Lord, and so he fell into error."

Hadrat Mūsā *ʿalayhis salām* replied: "Yes." Hadrat Ādam *ʿalayhis salām* said: "Are you now castigating me over something which Allāh recorded forty years before my creation?!"

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then said: "In this way did Hadrat Ādam *ʿalayhis salām* silence Hadrat Mūsā *ʿalayhis salām*." (Narrated by *Muslim*. *Mishkāt*, vol. 1, *Bāb al-īmān bi al-qadr*)

Obviously, he could have presented the same proof to Allāh *taʿālā*. But he did not utter a single word which could be construed as an excuse for committing the sin. On the contrary, he acknowledged his sin, and spent a lengthy period of time in repentance, seeking forgiveness, humbling himself before Allāh *taʿālā* and crying before Him.

I think it was this same servitude (*ʿubūdīyyah*), total obedience and compliance which caused Hadrat Ādam *ʿalayhis salām* to be bestowed with special virtue and vicegerency.

Note: He probably committed the mistake so that he could acquire more servitude and self-effacement (*fanā'īyyat*), and thereby be worthy of Allāh's vicegerency.

Allāh *taʿālā* then displayed Hadrat Ādam's *ʿalayhis salām* knowledge which was obvious and known to all. He displayed it because it was the basis of his superiority. On the other hand, his servitude was concealed and difficult to gauge. He [ʿAllāmah Kashmīrī *rahimahullāh*] then said: "I have derived fifteen principles[1] of *Dīn* from this story of Hadrat

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[1] If only we could learn what they are; a huge door of knowledge would have opened to us. (compiler)

Ādam *ʿalayhis salām*, and these principles are the fundamentals and foundation of Islam.

Note: By virtue of his absolute humility, Hadrat Ādam *ʿalayhis salām* did not give the answer to Allāh *taʿālā* which he gave to Hadrat Mūsā *ʿalayhis salām*. Instead, he acknowledged his wrong. Had he said to Allāh *taʿālā*: "I did it because You had decreed it for me", it would have been extremely disrespectful, and he would have never been accepted by Allāh *taʿālā*.

A similar consolatory theme has been written by ʿAllāmah Shaʿrānī *rahimahullāh* in *al-Yawāqīt wa al-Jawāhir*. He states: On the day of Resurrection, the flesh on the faces of the sinners will get cut into pieces and fall off their faces because of their intense shame and embarrassment. Allāh *taʿālā* will console His believing servants by saying: "O My believing servants! Whatever sins you committed in the world were committed through My decree and order. So do not stress." This will give them much relief and it will be a mighty favour and grace of Allāh *taʿālā* to His believing servants which cannot be imagined by man.

But if a person says of his own accord: "O Allāh! You had decreed this sin for me from before, that is why I committed it", then it will be a serious audacity and disrespect against Allāh *taʿālā*, and cause him to be distanced from Him. We seek refuge in Allāh *taʿālā*. (*al-Yawāqīt wa al-Jawāhir*, vol. 2, p. 168)

It is my heartfelt desire to conclude this subject of servitude, humility and humbleness with the following lines of Hadrat Saʿdī Shīrāzī *rahimahullāh*:

"It is the norm to remember the statements of intelligent people. So remember just one statement of Saʿdī. That is, a sinner who is fearful of Allāh *taʿālā* is better than a worshipper who is proud by his worship. O Saʿdī! The person who is treading Allāh's path does not look at himself with pride. He surpassed the angels because he does not consider himself to be better than a dog."

Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* was an embodiment of humility, humbleness, servitude, and self-effacement. He liked to quote the above lines and included them in his well-known book, *Iʿtirāf-e-Dhunūb*. May Allāh *taʿālā* instil all of us with this internal spiritual condition. Āmīn. (compiler)

Servitude was a distinctive attribute of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

I now quote some of the statements of Muhaddith-e-Kabīr Hadrat Shāh Kashmīrī *rahimahullāh* with regard to the servitude of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

1. The greatest of all titles of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the title of *ʿabduhu* (Allāh's servant, Allāh's slave), and the *ʿārifīn* consider the rank of *ʿabdīyyat* (servitude) to be the greatest.

2. The respected *ʿulamāʾ* of Islam say: Rasūlullāh *sallallāhu ʿalayhi wa sallam* was blessed with *miʿrāj* (ascension) by virtue of his humility. This is why Allāh *taʿālā* refers to him by the word *ʿabd* (servant, slave) in the verse concerning the *isrāʾ* (night journey). And Rasūlullāh *sallallāhu ʿalayhi wa sallam* was blessed with intercession by virtue of his humility before the creation. Allāh *taʿālā* knows best.

3. Imām Rāzī *rahimahullāh* relates from his father: I heard Abul Qāsim Sulaymān Ansārī saying: Allāh *taʿālā* asked Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the night of *miʿrāj*: "Which title do you like the most?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "The attribute of *ʿabdīyyat* (servitude) – (to be Your servant and slave)." This title which he liked for himself was therefore revealed in Sūrah al-Isrāʾ. (as quoted from *Sīratul Mustafā*, vol. 1, p. 313) (*Malfūzāt Muhaddith Kashmīrī*, p. 177)

The Sufis who are the true inheritors of the Prophets *ʿalayhimus salām* with regard to their internal spiritual conditions and ranks define humility and servitude as follows:

معصية أورثت ذلا وانكسارا خير من طاعة أورثت عزا واستكبارا (حاشية ترصيع الجواهر المكية، ص ٤٦)

"Disobedience which creates humility and servitude in a person is better than obedience which is a cause of pride and haughtiness."

Attributes which make one eligible for vicegerency

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* would constantly speak about the story of Ādam *ʿalayhis salām*. He used to say: "The first story which Allāh *taʿālā* related in the Qur'ān was of Sayyidunā Ādam *ʿalayhis salām* and Satan." Obviously, he explained many points of wisdom and expediency. He would go into special detail on the issue of vicegerency and explain the reasons for which Ādam *ʿalayhis salām* became beloved and accepted, and why Satan became rejected and expelled. I am writing the gist of what he used to say:

In order for a person to be eligible for Allāh's vicegerency, then apart from possessing correct knowledge and practice, it is essential for him to possess the qualities of self-effacement and servitude. If a person is proud, haughty, arrogant and conceited from before hand, he may well display these evil traits even more after receiving vicegerency. Maulānā Rūm *rahimahullāh* says:

"When a defective person finds the people enamoured by him, his pride causes them to slink away from him."

This is exactly what happened to Satan: when Allāh *taʿālā* appointed him to teach the angels, then, as per the couplet of Maulānā Rūm *rahimahullāh*, "He became too proud and haughty [as though he had climbed the highest heavens]." Consequently, he became audacious against the

same Being [Allāh *taʿālā*] who bestowed this position to him. In fact, he went one step further and went against him.

On the other hand, Ādam *ʿalayhis salām* was an embodiment of obedience and submission from the very beginning. After his judgemental error he became even more humble and subservient. As per the principle of Allāh *taʿālā*:

هَلْ جَزَآءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ

"The reward for good is certainly good."

He was bestowed with even more closeness and acceptance.

ذَلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَاءُ

"This is the bounty of Allāh which He bestows on whomever He wills."

All the Prophets *ʿalayhimus salām* and finally the Chief of the Prophets *sallallāhu ʿalayhi wa sallam* followed in the same way. All the Sahābah *radiyallāhu ʿanhum* and the entire *ummah* were taught the same lesson as is obvious from the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

The Allāh-conscious *ʿulamāʾ* and pure Sufis treaded the same path after the Prophets *ʿalayhimus salām*. They taught their *murīds* and associates to abstain from the pride and arrogance

of the soul, and to embellish themselves with self-effacement and servitude.

The author of *Tarsīʿ al-Jawāhir al-Makkīyyah* says:

These *Ahlullāh* are the coolness of the eyes. They express their absolute submission and servitude before Allāh *taʿālā*. They say: Steadfastness in servitude is better than a thousand *kashf* (expositions) and *karāmāt* (supernatural feats).

A *karāmat* is in itself a very great thing. But what is disliked is for a person to seek it, hope for it, and incline towards it. These are all vain desires of the soul which are contradictory to servitude. And servitude is one of the prerequisites for entering the lofty position of proximity with Allāh *taʿālā*. The more you understand this point, the more with peace will you live. (*Tarsīʿ al-Jawāhir al-Makkīyyah*, p. 254)

Hābīl and Qābīl

When Hadrat Ādam and Hawwā *ʿalayhimas salām* left Paradise, they remained separated for quite some time. It is stated that Ādam *ʿalayhis salām* came down to India, Sri Lanka or the Sarandeep islands. It is possible that at the time there was no ocean between India and the Arabian lands, or that Sri Lanka and Sarandeep were joined to India. The word Jeddah is pronounced in three ways: Jeddah, Jaddah (paternal grandmother) and Juddah. A few authentic narrations state that Hadrat Ādam *ʿalayhis salām* and Hadrat Hawwā *ʿalayhas salām* met at ʿArafāt. One of the reasons

for naming this place ʿArafāt or ʿArafah (to know, recognize) is that the two recognized each other and met here.

Once the two met, the sequence of procreation commenced. Hāfiz Ibn Kathīr *rahimahullāh* narrates in *al-Bidāyah wa an-Nihāyah* from Suddī *rahimahullāh* from Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu* and other Sahābah *radiyallāhu ʿanhum* the essence of which is: The majority of Hadrat Hawwā's *ʿalayhas salām* births were twins in which one boy and one girl would be born. Those who were born from one pregnancy would get married to those of another pregnancy. Hābīl and Qābīl were from among their sons. Qābīl was the elder of the two. The daughter which was born with Qābīl was more beautiful than the one who was born with Hābīl. Qābīl wanted to marry the one who was born with him, and considered Hābīl to be a threat to him.

In order to solve the problem, Hadrat Ādam *ʿalayhis salām* asked both sons to make an offering to Allāh *taʿālā*. The one whose offering is accepted will marry the girl. Allāh *taʿālā* accepted Hābīl's offering. The offerings of both were placed on a mountain. Hābīl's offering – a sheep which he slaughtered – was consumed by a fire from the heavens. Qābīl's offering – some grain – remained as it was [this was a sign of non acceptance]. This incident enraged Qābīl even more, and he resolved to get married to the girl which he desires no matter what – even if it means killing Hābīl. He threatened Hābīl but the latter replied: "You will

have to bear the brunt of shedding my blood, and you will remain in Hell forever if you commit this sin. If you advance to kill me, I will not try to kill you because I fear Allāh's wrath. Allāh *taʿālā* accepts the offerings of the pious, and not of those who are otherwise."

Nevertheless, Qābīl killed Hābīl. But because this was the first murder ever committed, he did not know what to do with the corpse. He feared animals devouring it, and so, he went around carrying his brother's corpse for quite some time. Allāh *taʿālā* eventually sent a crow which dug the ground with its beak and buried a dead crow. On seeing this, Qābīl expressed sorrow over his own failure at being worse than this crow for not knowing how to bury a corpse. He then dug a hole and buried his brother.

Allāh *taʿālā* relates this incident in Sūrah al-Mā'idah verse 27-31. Allāh *taʿālā* speaks of two sons of Hadrat Ādam *ʿalayhis salām* without mentioning their names. Their names are mentioned in the Taurāh and the Ahādīth.

The *Musnad* of Imām Ahmad ibn Hambal *rahimahullāh* quotes a narration of Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* which states: "When any murder is committed, the sin of it is also placed on the shoulders of Ādam's *ʿalayhis salām* son because he was the first to initiate murder and introduced this evil in the world."

Note: We learn from this that the children of *Auliyā'* and the *mashā'ikh* do not enjoy any exclusivity. When the children of Prophets *ʿalayhimus salām* do not rectify their character and reform their ways, they can also commit major sins. This is why our noble *mashā'ikh* and pure Sufis constantly stress on us to bring our *qūwwat-e-ghadabīyyah* (ability to give vent to one's anger) and *qūwwat-e-shahwīyyah* (desires, lust) on balance in accordance with the Sharīʿah.

ʿAbd al-Wahhāb Najjār Misrī in *Qisas al-Ambiyā'* and Maulānā Hifz ar-Rahmān Sewhārwī in *Qisas al-Qur'ān* relate: There is a place to the north of Damascus on Mt. Qāsiyū, and is known as *maqtal-e-Hābīl* (the place where Hābīl was murdered). In his discussion on Ahmad ibn Kathīr, Ibn ʿAsākir *rahimahullāh* mentions a dream in which he saw Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Hadrat Abū Bakr *radiyallāhu ʿanhu*, Hadrat ʿUmar *radiyallāhu ʿanhu*, and Hābīl were with him. Hābīl took an oath and said: "This is the place where I was killed." Rasūlullāh *sallallāhu ʿalayhi wa sallam* affirmed his statement. (Nevertheless, this is a dream which does not hold any reliable Sharʿī validity). (*Sīrat Ambiyā' wa Hikmat-e-Mustafā*, Maulānā Khalīl ar-Rahmān Rāz)

A few important lessons from the story of Hadrat Ādam *ʿalayhis salām*

There is a large treasure of lessons and admonitions from the story of Hadrat Ādam *ʿalayhis salām*, and it is impossible to encompass

them all over here. Nevertheless, I feel it proper to make reference to a few important admonitions.

1. The mysteries and wisdoms of Allāh *taʿālā* are countless. It is impossible for anyone – no matter how close he is to Allāh *taʿālā* – to know them all. The angels – despite their very close proximity to Allāh *taʿālā* – were unable to fathom the wisdom behind Hadrat Ādam's *ʿalayhis salām* creation. They were drowning in astonishment for as long as the facts were not made known to them.

2. When Allāh's *taʿālā* attention is focused on even the most insignificant of things, it can climb to the highest positions and ranks, and be bestowed with the robe of honour and greatness. Look at just one handful of soil and then at the grand position of *khalīfatullāh* (the vicegerent of Allāh)! Then observe his position as a Prophet and Messenger of Allāh *taʿālā*. The bestowal of Allāh's *taʿālā* attention was neither coincidental nor devoid of wisdom. Rather a unique system of wisdoms and expediencies is formulated in accordance with the capability and capacity of the thing.

3. Although man was bestowed with every type of honour, greatness and grandeur; his physical and natural weakness remained as it was, and the defect in humanity continued. It was the same thing which caused Hadrat Ādam *ʿalayhis salām* to forget and be influenced by Satan's whisperings despite his grand position and rank.

4. If man's heart in inclined towards remorse and repentance despite having sinned, the doors of

mercy are not shut off to him, and he does not lose hope of gaining access to the Grand Court [of Allāh *taʿālā*]. However, sincerity and honesty are prerequisites. Just as Ādam's *ʿalayhis salām* pardon of his error and mistake was linked to these prerequisites, the pardon and mercy of his entire progeny is dependent on them, and wide open for them.

Allāh *taʿālā* says:

قُلْ يَاعِبَادِيَ الَّذِيْنَ أَسْرَفُوْا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوْا مِنْ رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا، إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ.

"Say: O My servants who have committed excesses against their own selves! Do not despair of Allāh. Surely Allāh forgives all sins. Surely He alone is forgiving, merciful." (Sūrah az-Zumar, 39: 53)

5. The greatest piety and goodness are destroyed by audaciousness or rebellion in Allāh's court, and this becomes the basis for eternal humiliation and loss. The story of Satan is a very admonitory story. His thousands of years of worship which was destroyed because of his audaciousness and rebellion most certainly bears thousands of admonitions and warnings.

فاعتبروا يا أولي الأبصار

So take admonition from this, O people of insight.

(*Qasas al-Qur'ān*)

Hadrat Sayyidunā Idrīs *ʿalayhis salām*

Hadrat Idrīs *ʿalayhis salām* is mentioned in just two places in the Qur'ān; in Sūrah Maryam and Sūrah Ambiyā'. Allāh *taʿālā* says in Sūrah Maryam:

وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيْسَ ۚ إِنَّهُ كَانَ صِدِّيْقًا نَّبِيًّا. وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا.

"Make mention of Idrīs in the Book. He was truthful, a Prophet. We raised him to a lofty position." (Sūrah Maryam, 19: 56-57)

"He was elevated to a very lofty position in his proximity and recognition of Allāh *taʿālā*. Some scholars are of the opinion that he was also raised alive to the heavens just as was the case with ʿĪsā *ʿalayhis salām,* and that he is still alive. Others are of the opinion that he was raised to the heavens and his soul was taken out. The commentators have quoted many Isrā'īlī Traditions concerning him. Ibn Kathīr *rahimahullāh* has criticized them for this. Allāh ﷻ knows best. (*Tafsīr-e-ʿUthmānī)*

Allāh *taʿālā* says in Sūrah Ambiyā':

وَإِسْمٰعِيْلَ وَإِدْرِيْسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِيْنَ.

"[Remember] Ismāʿīl and Idrīs and Dhul Kifl. All were from among the patient ones." (Sūrah al-Ambiyā', 21: 85)

For purpose of brevity, we are not going to go into the incidents of his life, but we will relate some of his special qualities and words of advice.

Teachings of wisdom

Apart from conveying the religion of Allāh *taʿālā*, Hadrat Idrīs *ʿalayhis salām* taught the methods and ways of running cities, city life, and civilization. He gathered students from each level of society and taught them the principles and laws of governing cities. When these students qualified and became experts, they returned to their respective tribes who inhabited cities and towns on urban principles. These cities numbered about two hundred, the smallest of which was Rahā. Hadrat Idrīs *ʿalayhis salām* taught other sciences to these students including philosophy and astronomy.

Hadrat Idrīs *ʿalayhis salām* was the first person to initiate philosophy and astronomy. Allāh *taʿālā* taught him about the composition of the cosmos, the points of joining and separation of the stars, and the underlying reason behind their mutual attraction. Allāh *taʿālā* also made him a scholar of mathematics. Had Allāh *taʿālā* not allowed him to discover these sciences, human temperaments would not have been able to fathom them.

Hadrat Idrīs *ʿalayhis salām* laid down special rules and regulations for different groups and nations in accordance with what was most suitable for them. He divided the world into four sections and appointed a governor for each section. Each governor was responsible for the political

administration and organization of each section. He made it incumbent on each one to ensure the laws of the Sharīʿah rule supreme in every matter. The first four governors were: (1) Īlāwus (which means, merciful), (2) Zūs, (3) Isqalībūs, (4) Zūs Amūn or Īlāwus Amūn Basīlūs.

The essence of Hadrat Idrīs's *ʿalayhis salām* teachings

[The following were his essential teachings]:

1. Belief in Allāh *taʿālā* and His oneness.

2. To worship none other than the Creator of the universe.

3. To make good deeds a shield against the punishment of the Hereafter.

4. To turn one's attention away from the world, and to be mindful of justice and equity in every matter.

5. To worship Allāh *taʿālā* in the prescribed manner.

6. To remain pure and clean.

7. To keep fast during the *ayyām-e-bīd* (the 13th, 14th and 15th of the lunar month).

8. To wage jihād against the enemies of Islam.

9. To pay zakāh.

10. To be very particular about abstaining from filthy things, dogs, and pigs.

11. To abstain from every intoxicant.

Acting under Allāh's *taʿālā* instruction, he set aside certain days in the year as days of *ʿīd*, and made it compulsory to fulfil vows and sacrifices during special days. Some of these used to be observed upon the sighting of the crescent, others were observed when the sun entered a sign of the zodiac, when planets entered their sign of honour, and others when some planets came in line with other planets.

Hadrat Idrīs's *ʿalayhis salām* physical appearance and the imprint of his ring

Hadrat Idrīs *ʿalayhis salām* had a wheat-colour complexion, he was tall, had little hair on his head, was handsome and fine-looking, had a dense beard, there was elegance in his complexion and facial features, he had strong arms, wide shoulders, strong bones, lean, and blackish and sparkling eyes. He was deferential in his speech, liked to remain silent, composed and reserved. He would lower his gaze when he walked, always in thought and reflection, would become extremely angry when the occasion demanded it, and was in the habit of constantly pointing with his index finger when speaking. Hadrat Idrīs *ʿalayhis salām* lived to the age of eighty two.

His ring had the following imprinted on it:

اَلصَّبْرُ مَعَ الإِيْمَانِ بِاللهِ يُوْرِثُ الظَّفَرَ

"Patience accompanied with *īmān* in Allāh *taʿālā* is a cause of victory."

The following was written on the girdle which was tied around his back:

الأعياد في حفظ الفروض، والشريعة من تمام الدين، وتمام الدين كمال المروّة.

"True occasions of *ʿīd* (joy) are experienced when the compulsory duties are fulfilled. Perfection in *Dīn* is dependent on following the Sharīʿah. Perfection in *murū'ah* (sense of honour) ensures perfection in *Dīn*."

The following used to be written on the girdle which he used to wear at the time of *janāzah salāh*:

السعيد من نظر لنفسه، وشفاعته عند ربّه الأعمال الصالحة.

"A fortunate person is he who is watchful of his own self. A person's good deeds are his intercessors before Allāh *taʿālā*."

His admonitions and words of advice

There are many well-known statements of advice, etiquette and character attributed to Hadrat Idrīs *ʿalayhis salām*. They are used as idioms and phrases of expression in many languages.

Ten enlightening statements

1. It is beyond man to thank Allāh *taʿālā* for His countless bounties and favours.

2. If a person is desirous of erudition in knowledge and good deeds, he must not even go near the causes of ignorance and bad character. Don't you see how when the artisan of any field wants to make something, he will use a tool which brings together, and not a tool which breaks and dismantles.

3. The good of this world lies in sorrow, and its evil in lamenting.

4. Sincerity of intention is a prerequisite for Allāh's remembrance and good deeds.

5. Do not take false oaths, do not make Allāh's name the practise-ground for all your oaths. Do not encourage liars to take oaths or else you will also be included in the sin.

6. Do not choose despicable occupations (e.g. cupping sucking out the blood of a person through a horn, taking payment for pairing animals, etc.).

7. Obey your rulers (who are appointed by the Prophets to promulgate the laws of the Sharīʿah). Remain subdued in the presence of your seniors. Keep your tongue moist in the praise of Allāh *taʿālā*.

8. Wisdom is the life of the soul.

9. Do not be jealous by the prosperity of others because this happy life of theirs is temporary.

10. The person who hankers for more of the essentials of life can never be content.

Glory to Allāh! What great words of advice! May Allāh *taʿālā* inspire us to practise. Āmīn.

Hadrat Sayyidunā Nūh *ʿalayhis salām*

Hadrat Nūh *ʿalayhis salām* is mentioned briefly and in detail in forty three places in the Qur'ān. Allāh *taʿālā* says in Sūrah Nūh:

إِنَّآ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَّأْتِيَهُمْ عَذَابٌ أَلِيْمٌ. قَالَ يَا قَوْمِ إِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ.

"We sent Nūh to his people [saying]: 'Warn your people before a painful punishment befalls them.' He said: 'O my people! I come to warn you plainly.'" (Sūrah Nūh, 71: 1-2)

There is a lengthy Hadīth in *Sahīh Muslim*, *Bāb ash-Shafāʿah*, narrated by Hadrat Abū Hurayrah *radiyallāhu ʿanhā*. The following is clearly stated in it:

يا نوح أنب أول الرسل إلى الأرض

"O Nūh! You are the first Messenger to be appointed on earth."

His teachings and the condition of his people

After Hadrat Ādam *ʿalayhis salām* and Hadrat Idrīs *ʿalayhis salām*, there was a mental and spiritual decline in human society. Deviation and misguidance increased, until – as per divine law – the time was ripe for the commissioning of a Messenger. This is demonstrated in Sūrah Nūh. The people of Hadrat Nūh *ʿalayhis salām* had become seriously prone to idol worship, pride and arrogance. They were not even prepared to pay heed to their Messenger. When Hadrat Nūh *ʿalayhis salām* would speak to them, they would insert their fingers into their ears, and cover their faces with their clothes.

Hadrat Nūh *ʿalayhis salām* spoke to them in private, in seclusion from others, in soft tones; and also advised them in public in a loud voice. He told them that Allāh *taʿālā* is the creator of the universe, He is their creator, master, provider and God. Look at the countless bounties which He provided for you, yet you are turning away from Him and worshipping idols!? You have no respect whatsoever for Allāh *taʿālā*, whereas He is all-forgiving and all-merciful. But his people were so intoxicated in their idol-worship that they gave no credence whatsoever to whatever he said. Instead, they began crying out for justice for their idols. Only a handful of people – 40-80 – embraced Islam.

The leaders from his people said to him: “We see the mean and ignoble from our community following you. Such people have no superiority over us. Get rid off them first, and then we will give you a hearing.”

Hadrat Nūh *ʿalayhis salām* replied: “On what basis can I get rid off them? They believe in the oneness of Allāh *taʿālā*.” Hadrat Nūh *ʿalayhis salām* continued inviting them for a long time. But they remained headstrong in their rejection, and continued defending their worship of Wadd, Suwāʿ, Yaghūth, Yaʿūq, Nasr, and other idols; and said that they would never leave them. Hadrat Nūh *ʿalayhis salām* warned them of Allāh’s *taʿālā* punishment. They replied: “O Nūh! You are constantly disputing with us and your argumentation has gone beyond the limits now. So bring upon us the punishment which you were threatening us with and put an end to all these disputes.”

Consequently, Hadrat Nūh *ʿalayhis salām* made a *duʿā’* against them before Allāh *taʿālā*. This is detailed in Sūrah Nūh.

Hadrat Nūh *ʿalayhis salām* said: “O Allāh! These people have disobeyed me continuously. They are following those who are causing the destruction of their wealth and children. They have adopted a very complex plot and conspiracy. They are speaking among themselves and saying: ‘Do not abandon your idols, especially Wadd, Suwāʿ, Yaghūth, Yaʿūq and Nasr.’ These people have led

many people astray, and they are certainly increasing the wrongdoers in their deviation."

Hadrat Nūh *ʿalayhis salām* added: "O Allāh! Do not allow a single person to survive because if you let them free, they will lead the succeeding generations astray as well. The children which are born to them will also be flagrant sinners and depraved. O Allāh! Forgive me, my parents, any believer who seeks refuge in my house, and all the believing men and women. And continue increasing the sinners in destruction." (Sūrah Nūh, 21-28)

Hadrat Nūh's *ʿalayhis salām* supplication was accepted in Allāh's court and He sent revelation to him saying: "O Nūh! No new person is going to accept your call. Take those who have become Muslims and make preparations to construct a ship. Punishment is going to descend on this nation and they will be drowned."

He conveyed a pair of each species from the animals, birds, etc. onto the ship as per Allāh's *taʿālā* instruction:

قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلاَّ مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ اٰمَنَ

"We said: 'Carry into the ark a pair of every species. and of your household except those against whom the order has already been issued, [and carry therein] all the believers'" (Sūrah Hūd, 11: 40)

Hadrat Nūh *ʿalayhis salām* and his followers began constructing the ship under Allāh's *taʿālā* supervision. When the deviated one's would pass by and see them constructing the ship, they would mock at them and say: "Is this ship going to sail on dry land!?"

Allāh's *taʿālā* appointed day eventually arrived, water began gushing forth from the bowels of the earth, and it began raining down from the skies. According to some Isrāʾīlī narrations, this water continued gushing forth and pouring down for forty days. Allāh *taʿālā* then ordered the ground to swallow its water, and the skies to hold back the rain. The water level dropped gradually, and the ship stopped at Mt. Jūdī. The mountain range at which the ship stopped is referred to as Arārāt in the Taurāh. The commentators of the Taurāh are of the view that Jūdī refers to the mountain range which extends from Arārāt to Georgia.

Kanʿān, the son of Nūh *ʿalayhis salām*

When Hadrat Nūh *ʿalayhis salām* boarded his family and other believers onto the ship, his son, Kanʿān did not board. Hadrat Nūh *ʿalayhis salām* tried to convince him to board and said to him: "None will be saved from Allāh's *taʿālā* wrath except the one who takes refuge with Him. There is no other place of refuge." Kanʿān had not believed in his father's call, and so, did not embrace *īmān*. He said to his father: "I will climb to the top of this mountain which is before us and save myself in this way."

Hadrat Nūh *ʿalayhis salām* beseeched Allāh *taʿālā* on behalf of his son and said: "O Allāh! You promised to save my family." Allāh *taʿālā* responded with a strict warning and said: "His deeds are not good, and so, he is not worthy of being referred to as your family." Hadrat Nūh *ʿalayhis salām* trembled at this warning and said: "O Allāh! Pardon me my mistake. I seek refuge in You from asking You anything regarding which I have no knowledge. If You do not show mercy to me and do not pardon me, I will be in serious loss."

Allāh *taʿālā* accepted his repentance and seeking forgiveness and said: "O Nūh! You may now disembark from the ship. Peace and blessings from Us be on you, and on the nations which will be born from those who are with you. There will be those among them who will live a life of opulence and luxury and – due to the evil deeds – will be eligible for Our punishment." (Refer to Sūrah Hūd, verses 25-48)

Hadrat Nūh *ʿalayhis salām* had other sons apart from Kanʿān; they are: Sām, Hām and Yāfith. There are different opinions with regard to Hadrat Nūh's *ʿalayhis salām* age: 1000 years, 950 years, 1400 years. The Qur'ān speaks about his staying among his people for 950 years. This is not far-fetched because the Taurāh speaks about the age of Hadrat Ādam *ʿalayhis salām* and his children and grandchildren to be around 1000 years. Hadrat Nūh *ʿalayhis salām* will be mentioned later, *inshā Allāh*.

The Taurāh mentions that when the time arrived for the ship to come to land, Hadrat Nūh *ʿalayhis salām* sent a crow to ascertain the situation. The crow saw corpses on certain mountain tops and got occupied eating them; and forgot the order of Hadrat Nūh *ʿalayhis salām*. When he gave up hope of its return, he sent a pigeon which returned with olive leaves in its beak. One seeing this, he was convinced of the impending approach of land. (*Sīrat-e-Ambiyā wa Hikmat-e-Mustafā*)

Important lessons from his story

1. Each person is answerable for his own actions and behaviour. The piety of a father cannot be a cure for the disobedience of a son, neither can a son's goodness make up for a father's rebelliousness. Hadrat Nūh's *ʿalayhis salām* prophet-hood could not help against Kanʿān's unbelief (*kufr*). The seniority of Hadrat Ibrāhīm *ʿalayhis salām* could not save his father, Āzar, from the punishment for idolatry.

كُلٌّ يَّعْمَلُ عَلَى شَاكِلَتِهٖ

"Each one acts in a manner peculiar to himself." (Sūrah Banī Isrāʾīl, 17: 84)

2. Evil company is more destructive than deadly poison. It results in nothing but disgrace, loss and destruction. Just as piety is essential for man, pious company is even more essential. Just as keeping away from evil is a distinctive quality of

his life, it is essential to save himself from the company of evil people.

3. Resorting to outward means after placing full trust and reliance in Allāh *taʿālā* does not negate *tawakkul*. In fact, this is the correct procedure of placing one's trust in Allāh *taʿālā*. The ship of Nūh *ʿalayhis salām* was considered necessary to save them from the flood.

4. Although the Prophets *ʿalayhimus salām* are *maʿsūm* (divinely protected from sin), they can err due to human constraints. However, they do not remain on the error. They are apprised of it by Allāh *taʿālā* and are moved away from it. The stories of Hadrat Ādam *ʿalayhis salām* and Hadrat Nūh *ʿalayhis salām* are testimony to this. Moreover, Prophets *ʿalayhimus salām* are not *ʿālim al-ghayb* (having absolute knowledge of the unseen). This is clear from the words:

فَلاَ تَسْئَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

"Do not ask Me, then, that which you do not know." (Sūrah Hūd, 11: 46)

5. Although Allāh's knowledge is all-embracing and covers every part of this universe, it is not necessary for the punishment or reward of every evil or good to be meted out or given in this world. This world is the garden for deeds, and the Hereafter is set aside for its harvest and fruits. Nonetheless, the crimes of oppression (*zulm*) and

arrogance are certainly punished in some way or another in this world.

Imām Abū Hanīfah *rahimahullāh* used to say: “An oppressor and proud person certainly tastes the punishment for his oppression and pride before his death. He has to experience disgrace and failure.” The nations which defied the true Prophets of Allāh *taʿālā*, and the admonitory destruction of tyrants and arrogant personalities of history are excellent proofs of this claim. (*Qasas al-Qur’ān*)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

بَلَغَ الْعُلٰى بِكَمَالِهٖ — كَشَفَ الدُّجٰى بِجَمَالِهٖ
حَسُنَتْ جَمِيْعُ خِصَالِهٖ — صَلُّوْا عَلَيْهِ وَآلِهٖ

"He reached the loftiest ranks by virtue of his perfection. He lifted the veil of darkness by virtue of his beauty. All his attributes are excellent. Send salutations to him and his family."

A poet says:

"The person to whom the lofty rank of messengership is concealed can never drink from the cup of *tauhīd* (he can never fathom the oneness of Allāh)."

The pure biography of the Master of Humanity, the Seal of Prophets, Sayyidunā wa Maulānā Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*

We now take the opportunity of presenting a short biography of the most important personality of this golden chain, viz. Rasūlullāh *sallallāhu ʿalayhi wa sallam*. We will then quote forty Ahādīth under the title *Kalimāt Tayyibāt*. These have been selected by Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*, and translated and annotated by Hadrat Maulānā ʿAbd al-Mājid Daryābādī *rahimahullāh*.

The pure biography of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Respected parents

The leader of the Quraysh, ʿAbd al-Muttalib, had ten sons, all of whom were distinguished and celebrated. Hadrat ʿAbdullāh possessed the most laudable qualities from all his brothers, and was a central figure among them. His father got him married to Āminah who was the daughter of Wahb, the chief of the Banū Zuhrah tribe. She was considered to be the most respectable woman among the Quraysh at the time by virtue of her high lineage, honour and position.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was still in his mother's womb when his father, ʿAbdullāh passed away. Before Rasūlullāh's *sallallāhu ʿalayhi wa sallam* birth, his mother saw many signs which indicated a phenomenal future for her son. (*Nabī-e-Rahmat*, Hadrat Maulānā Sayyid Abul Hasan ʿAlī Sāhib Nadwī *rahimahullāh*)

Blessed birth

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was born on 12 Rabīʿ al-Awwal in the year of the elephants (570 C.E.) on a Monday. This was the most glittering and blessed day in human history. However, the famous Egyptian scholar of astronomy, Mahmūd Pāshā, is of the opinion that Rasūlullāh ﷺ was born on Monday, 9th Rabīʿ al-Awwal in the first year of the year of elephants, and it coincides with the 20th of April 571 C.E.

When he was born, his mother sent a message to his grand-father, ʿAbd al-Muttalib. He arrived, looked at him with love, carried him and went into the Kaʿbah with him. He praised Allāh *taʿālā*, made *duʿāʾ* to Him, and named him Muhammad. This was a new name for the Arabs and they would express astonishment when they heard it. Salutations to our master, Muhammad *sallallāhu ʿalayhi wa sallam*.

Breastfeeding

He was breastfed for a few days by Thuwaybah who was the slave woman of his uncle, Abū Lahab. ʿAbd al-Muttalib then searched for a wet nurse from the rural areas for his orphaned grandson. The women of the Banū Saʿd tribe were famous for this service, and for their eloquence. Halīmah Saʿdīyyah was from among them and this great fortune fell in her lot. She returned with Rasūlullāh *sallallāhu ʿalayhi wa sallam* to her tribe and she immediately saw his blessings with her eyes. She experienced a new feeling in every single thing. She openly experienced blessings in her milk, animals, sustenance, and everything else.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* spent two years of his blessed life among the Banū Saʿd, and Halīmah weaned him. His growing up was different from other children. She brought Rasūlullāh *sallallāhu ʿalayhi wa sallam* back to his mother and requested her permission to extend his stay with her. Āminah agreed and sent him back with her.

When she returned to the Banū Saʿd, two angels came to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, opened his chest,[1] removed a black piece of flesh from his heart and threw it away. They then washed his heart thoroughly, returned it to its place, and it began functioning as it had previously. (*Nabī-e-Rahmat*, p. 104)

Hadrat Halīmah then returned him to his mother. Halīmah had a son by the name of ʿAbdullāh ibn al-Hārith, and he was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* foster brother. She had a daughter by the name of Anīsah, and another,

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[1] The splitting of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* chest occurred four times in his life.

(1) During his childhood when he was under the care of Halīmah Saʿdīyyah. He was four years old at the time.

(2) When he was ten years old. This is narrated by Hadrat Abū Hurayrah *radiyallāhu ʿanhu* in *Sahīh Ibn Hibbān*, *Dalā'il* of Abū Nuʿaym, and others.

(3) At the time when he was commissioned as a Prophet. This is narrated by Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* as quoted in the *Musnad* of Abū Dā'ūd Tayālisī, p. 215, and *Dalā'il* of Abū Nuʿaym, vol. 1, p. 69.

(4) At the time of the *miʿrāj*. This is narrated by Hadrat Abū Dharr *radiyallāhu ʿanhu* in Bukhārī, Muslim, Tirmidhī, Nasa'ī, and other Hadīth collections. There are countless and well-known narrations in this regard.

These four occasions are established from authentic narrations and reliable Ahādīth. Some narrations mention a fifth occasion when he was twenty years old. But this narration is unanimously unreliable according to the Hadīth scholars. (*Sīratul Mustafā*, p. 78)

Hudhāfah, who was given the title, ash-Shīmā'. She was elder and used to attend to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* after the battle of Hunayn. He spread out his sheet for her and seated her on it.

The demise of his mother and grandfather

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was six years old, his mother took him to Yathrib (Madīnah Munawwarah) to visit the maternal side of his family. She also wanted to visit the grave of her beloved husband, ʿAbdullāh ibn ʿAbd al-Muttalib. On their return, she passed away at a place called al-Abwā'. On one hand he was grief-stricken by the demise of his mother, on the other hand, he was away from home on a solitary journey. He constantly experienced such painful situations from the time he was born. These are the mysteries of Allāh's *taʿālā* training and tutoring him, and are known to none but Allāh *taʿālā*.

A slave woman by the name of Umm Ayman Barkah Habshīyyah brought him to Makkah and handed him over to his grandfather, ʿAbd al-Muttalib. Rasūlullāh *sallallāhu ʿalayhi wa sallam* now remained under the care of his grandfather. When he was eight years old, he lost his grandfather as well. He now had to taste orphan-hood once again, and it was more bitter than the first time.

Abū Tālib

After the demise of his grandfather, he began living with his uncle, Abū Tālib. He was the blood brother of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* father. He took care of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with absolute love and affection. When he was nine years old, he took him on a journey to Shām (present day Syria, Palestine, Jordan, Israel).

Divine training

Allāh *taʿālā* always protected him against the impurities and evil habits of *jāhilīyyah*. This caused his people to accord him the title of *amīn* (a trustworthy and reliable person).

Rasūlullāh *sallallāhu ʿalayhi wa sallam* would be considerate to his relatives, lighten the burden of people, see to their needs, be hospitable to guests, and help others in good and virtuous deeds. He would toil to earn a living, and would suffice with basic food which was just sufficient to fulfil his needs.

Livelihood

When he got a bit older, Rasūlullāh *sallallāhu ʿalayhi wa sallam* turned his attention to earning a livelihood. He decided to become a shepherd. Apart from being a noble occupation in those days, tending to sheep was an ideal way of training a person psychologically to show love and affection to the weak and needy. Moreover, it enables a

person to breathe the fresh air, strengthen the body, and provide a means for physical exercise. And the most important thing about it is that it is a Sunnah of the Prophets *ʿalayhimus salām*. After becoming a Prophet, he said: "There is no Prophet who did not tend to sheep." Someone asked him: "Even you, O Rasūlullāh?" He replied: "Yes, even me." (p. 140)

Marriage to Hadrat Khadījah *radiyallāhu ʿanhā*

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was twenty five years old when he got married to Hadrat Khadījah bint Khuwaylid *radiyallāhu ʿanhā*. She was a senior and influential woman of the Quraysh. She was well-known for her intelligence, insight, noble character, and wealth. She was a widow; her husband, Abū Hālah, had passed away. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was twenty five years old at the time, and Hadrat Khadījah *radiyallāhu ʿanhā* was forty years old.

Hadrat Khadījah *radiyallāhu ʿanhā* was a businesswoman. She would provide the cash, people would conduct business on her behalf, and they would receive a wage for their work. The Quraysh were big businesspeople. Hadrat Khadījah *radiyallāhu ʿanhā* learnt of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* acumen, excellent character, and concern for his fellow humans from his trip to Shām. Rasūlullāh *sallallāhu ʿalayhi wa sallam* had went to Shām to conduct business on her behalf and she learnt of some of the unique incidents which took place in the course of this

journey. Consequently, she proposed to him while she had rejected the proposals of many senior Quraysh men before this. The proposal was conveyed via Rasūlullāh's *sallallāhu ʿalayhi wa sallam* uncle, Hadrat Hamzah *radiyallāhu ʿanhu*. The marriage was solemnized by Abū Tālib and this marked the commencement of his married life. Apart from his son, Ibrāhīm *radiyallāhu ʿanhu*, all his other children were born from Hadrat Khadījah *radiyallāhu ʿanhā*.

Reconstruction of the Kaʿbah

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was thirty five years old when the Quraysh decided to rebuild the Kaʿbah, and cover it with a roof. The walls were raised and the time came to place the Black Stone (Hajar-e-Aswad). There was much dispute in this regard and each tribe wanted to have the honour of placing it in its place. The issue became more serious and they were on the verge of war. They eventually agreed that the first person to enter Musjid-e-Harām will decide. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the first to enter the next morning. The moment the people saw him, they all called out: *Muhammad al-Amīn* (Muhammad, the trustworthy). We are pleased with him.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked for a sheet, picked the Black Stone with his blessed hand, placed it on the sheet, and asked a member of each tribe to hold one end of the sheet. They all did this, and when it was raised to the point where it was to be placed, Rasūlullāh *sallallāhu ʿalayhi wa sallam* carried it with his hand and placed it in

its place. The balance of the building was completed thereafter.

In this way, Rasūlullāh *sallallāhu ʿalayhi wa sallam* saved the Quraysh from much bloodshed. There could have been no better plan than the one opted by him. This is clear proof of his acumen and intelligence. (*Nabī-e-Rahmat*)

The true dawn for humanity

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* turned forty, the world was on the edge of a deep pit of fire. The entire human race was heading swiftly towards suicide. This was the volatile time when the true dawn for humanity appeared, the world was in luck, and the time for the commissioning of Muhammad *sallallāhu ʿalayhi wa sallam* as a Prophet approached.

Solitude and seclusion had become his norm, and he used to experience much tranquillity in remaining secluded from everyone. He would go quite far out of Makkah to the extent that the houses of the city would disappear from his sight. When he would traverse the passes and valleys of Makkah, he would hear voices emanating from the trees and rocks, saying:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ

“Peace be on you, O Rasūlullāh!”

He would look around but see nothing except trees and rocks.

The cave of Hirā'

Rasūlullāh *sallallāhu ʿalayhi wa sallam* would by and large spend his time in the cave of Hirā'. He would spend several consecutive nights there, and make preparations for his stay from before hand. He would occupy his time in Allāh's *taʿālā* worship according to the way of Ibrāhīm *ʿalayhis salām* and the guidance of a sound temperament.

The blessed commissioning

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in the cave of Hirā' on one occasion when the blessed time for the bestowal of prophet-hood arrived. This occurred on the 17th of Ramadān in the 41st year since his birth (corresponding with 6 August 610 C.E.). He was bestowed with prophet-hood while he was awake and fully conscious. An angel came before him in the cave and said to him: "Read." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "I cannot read." Rasūlullāh *sallallāhu ʿalayhi wa sallam* relates: "He then squeezed me to the extent that I felt some discomfort. He then released me, and said: 'Read.' I replied: 'I cannot read.' He squeezed me very tightly and I felt the full weight of it. He released me again and said: 'Read.' I replied: 'I cannot read.' He squeezed me a third time in the same way and released me, saying:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ. خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ. إِقْرَأْ وَرَبُّكَ الأَكْرَمُ. الَّذِيْ عَلَّمَ بِالْقَلَمِ. عَلَّمَ الإِنْسَانَ مَا لَمْ يَعْلَمْ.

“Read in the name of your Lord who is the Creator of all. He created man from a clot of blood. Read, and your Lord is the most bountiful. Who taught by the pen. He taught man what he did not know.” (Sūrah al-ʿAlaq, 96: 1-5)

To the house of Hadrat Khadījah *radiyallāhu ʿanhā*

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was terrified by this strange incident and returned to his house with his shoulders trembling out of fear. The moment he reached home, he said to Hadrat Khadījah *radiyallāhu ʿanhā*: “Cover me with a blanket. I perceive some danger.” She said with absolute conviction, and in a tone of full confidence:

“Never! I take an oath in Allāh’s name, Allāh will never disgrace you. You maintain family ties, you lessen the burden of others, you see to the needy, you are hospitable to guests and see to their needs, you help those in difficulty.” (Bukhārī)

Hadrat Khadījah *radiyallāhu ʿanhā* said these things on the basis of her sound intellect and temperament, life experiences, and her knowledge of people. But this was a serious matter and she felt she ought to get the help of her learned cousin, Waraqah ibn Naufal (who had embraced Christianity). She took Rasūlullāh *sallallāhu ʿalayhi wa sallam* to him who then related the entire incident. The moment he heard the story, Waraqah said: “I take an oath in the name of the Being in whose control is my life, you are the Prophet sent to this nation, and the same angel

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came to you who had come to Hadrat Mūsā *ʿalayhis salām…*"

Revelation did not come to him for some time after that, and then it recommenced. And the Qur'ān began to be revealed to him. (*Nabī-e-Rahmat*, p. 118)

Hadrat Khadījah *radiyallāhu ʿanhā* embraces Islam

Hadrat Khadījah *radiyallāhu ʿanhā* was the first to embrace Islam. She remained his supporter and defender on every occasion. She would always try to lessen the pain and torments which people imposed on Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and she would encourage him.

Hadrat ʿAlī *radiyallāhu ʿanhu* and Zayd ibn Hārithah *radiyallāhu ʿanhu* embrace Islam

Hadrat ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu* embraced Islam thereafter. He was twenty years old at the time. This was followed by Zayd ibn Hārithah *radiyallāhu ʿanhu* who was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* slave and then adopted by him.

The acceptance of Islam by these personalities was a testimony in favour of Rasūlullāh *sallallāhu ʿalayhi wa sallam* by those who were closest to him, and – like normal house people – knew his honesty, sincerity, and excellent character the best.

Hadrat Abū Bakr *radiyallāhu ʿanhu* embraces Islam

The acceptance of Hadrat Abū Bakr ibn Abī Quhāfah *radiyallāhu ʿanhu* was no less important because his intelligence, foresight, lofty courage, justice, and equity had earned him a special position among the Quraysh. He announced and expressed his Islam, and conveyed it to his friends and associates.

Many seniors from the Quraysh embraced Islam by virtue of his *daʿwah*. The following are worthy of mention: ʿUthmān ibn ʿAffān *radiyallāhu ʿanhu*, Zubayr ibn al-ʿAwwām *radiyallāhu ʿanhu*, ʿAbd ar-Rahmān ibn ʿAuf *radiyallāhu ʿanhu*, Saʿd ibn Abī Waqqās *radiyallāhu ʿanhu* and Talhah ibn ʿAbdillāh *radiyallāhu ʿanhu*. Hadrat Abū Bakr *radiyallāhu ʿanhu* took them to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and they embraced Islam at his hands.

People then began embracing Islam in larger numbers, groups, delegations and tribes began entering the fold of Islam. This included men and women. The voice of Islam was thus raised in Makkah and it became the talk of the town.

Announcement on Mt. Safā

Initially, Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to invite towards Islam in secrecy, and continued in this way for three years. Allāh *taʿālā* then ordered him to go public. He climbed Mt. Safā and called out in a loud voice:

يا صباحاه

This was a call which was well known to the Arabs, and was made when there was a danger of the enemy attacking. No sooner they heard this call, the entire Quraysh tribe gathered. Those who could not go personally, sent others on their behalf. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then addressed them saying:

"O Banī ʿAbd al-Muttalib! O Banī Fahr! O Banī Kaʿb! If I were to tell you that there is an army beyond this mountain and is about to attack you, will you believe me?"

They all replied in the affirmative. (*Nabī-e-Rahmat*)

A wise and judicious manner of *daʿwah*

Once this natural and initial stage passed, and he was convinced of the people's confidence in him, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

فَإِنِّيْ نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ

"I warn you of a severe punishment which is very close to you."

The moment they heard this, the entire assembly fell silent. But Abū Lahab said: "May you be destroyed for the entire day. Did you call us here just for this!?"

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then occupied himself totally in proclaiming the truth and inviting towards Islam, without bothering about any obstacle. His uncle, Abū Tālib remained a pillar of support and protected him in every way.

A delegation of Quraysh eventually went to Abū Tālib and said: "Stop your nephew from whatever he is doing." Abū Tālib called for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "My dear nephew! Some of your people came to me and said these things. At least consider my life and your own life as well. Do not burden me beyond my capacity." On hearing this, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

"Dear uncle! By Allāh, if they place the sun in my right hand and the moon in my left hand, I will not give up this responsibility [of conveying Islam] until Allāh *taʿālā* makes it victorious or I die in the process."

Saying this, Rasūlullāh's *sallallāhu ʿalayhi wa sallam* eyes welled with tears and he began crying. He got up and was about to leave. Seeing him in this condition, his uncle called him back and said: "My dear nephew! Come back." Rasūlullāh *sallallāhu ʿalayhi wa sallam* returned, and he said: "You may leave and do as you wish, and convey the message as you like. By Allāh, I will never abandon you."

The Muslims are persecuted by the Quraysh

Rasūlullāh *sallallāhu ʿalayhi wa sallam* began preaching Islam with full force and vigour. When the Quraysh gave up hope of any success against him and his uncle, they vented all their anger on those who embraced Islam and who had no one to defend them.

Each tribe fell upon members of its own tribe who had embraced Islam. They had to suffer imprisonment, assault, hunger, thirst, and the burning heat of the Makkan soil.

Hadrat Bilāl *radiyallāhu ʿanhu*, ʿAmmār ibn Yāsir *radiyallāhu ʿanhu* and his mother had to suffer various types of torments and persecutions. And Hadrat ʿAmmār's *radiyallāhu ʿanhu* mother, Hadrat Sumayyah *radiyallāhu ʿanhā*, was martyred.

When Hadrat ʿUthmān *radiyallāhu ʿanhu* embraced Islam, his uncle, Hakam ibn Abī al-ʿĀs, tied him up firmly, but he eventually released him when he saw his firmness and conviction on Islam.

Hadrat Khabbāb ibn al-Aratt *radiyallāhu ʿanhu* narrates: "The Quraysh caught me one day and took me to a place. They lit a fire, dragged me towards it, and cast me into it. A person then placed his leg on my chest and forced my back onto the ground." Hadrat Khabbāb *radiyallāhu ʿanhu* then revealed his back which was covered with burn marks which looked like leprosy.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* is persecuted

This is a well know incident portraying how Rasūlullāh *sallallāhu ʿalayhi wa sallam* was persecuted. The Quraysh leaders were assembled in the Hijr.[1] Rasūlullāh *sallallāhu ʿalayhi wa sallam* arrived and they all fell upon him and surrounded him. One of them held his shawl and tugged it in an effort to strangle him. The moment he saw this, Hadrat Abū Bakr *radiyallāhu ʿanhu* came in-between the two, and said in a beseeching tone:

"Are you going to kill a person solely because he says: My Lord is Allāh!?"

The man released Rasūlullāh *sallallāhu ʿalayhi wa sallam*. But Hadrat Abū Bakr *radiyallāhu ʿanhu* was attacked, his head was injured, he was held by his beard and dragged out.

In short, the Quraysh called Rasūlullāh *sallallāhu ʿalayhi wa sallam* a liar, and imposed various torments on him. He was accused of being a sorcerer, poet, fortune teller, and a mad man. They resorted to new and innovative ways to persecute him, and put him through every type of tribulation.

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[1] Hijr is the area between the Hatīm and the wall of the Kaʿbah. It is also known as Hijr Ismāʿīl. (*Nabī-e-Rahmat*)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in prostration in the musjid on one occasion. The Quraysh were seated nearby. ʿUqbah ibn Abī Muʿīt brought the entrails of a camel and threw them on Rasūlullāh's *sallallāhu ʿalayhi wa sallam* back. He remained in prostration in this way until his daughter, Fāṭimah *radiyallāhu ʿanhā*, arrived and removed everything from his back. She cursed the person and Rasūlullāh *sallallāhu ʿalayhi wa sallam* also made *duʿā'* against him. (*Nabī-e-Rahmat*)

The Muslims emigrate to Abyssinia

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* saw the ruthless persecutions which his companions had to endure, and his inability to defend and protect them, he said to them: "It will be good if you emigrate to Abyssinia because its king is not an oppressive person. It is a good country. You may remain there until Allāh *taʿālā* provides you a way out."

A group of Muslims emigrated to Abyssinia. This was the first emigration in Islam. It comprised of ten people with ʿUthmān ibn Mazʿūn *radiyallāhu ʿanhu* as their leader. This was followed by another group under Jaʿfar ibn Abī Ṭālib *radiyallāhu ʿanhu*, and then many groups followed one after the other. Some of them went individually while others went with their families. The total number of those who emigrated is said to be eighty three.

But the Quraysh did not allow them to live in peace over there as well. They sent two people with

many rare gifts and presents to Najāshī [the king of Abyssinia], and requested him to send the Muslims back to their land. But Najāshī did not accede, and summoned the Muslims to establish the facts. He assembled his priests as well. He addressed the Muslims saying: "What is the religion for which you left your people? And after leaving it, you neither embraced my religion nor any other known religion?"

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* cousin, Hadrat Jaʿfar ibn Abī Tālib *radiyallāhu ʿanhu,* stood up and delivered a very eloquent speech. We will quote it under the discussion on Hadrat Jaʿfar *radiyallāhu ʿanhu* (*inshā Allāh*).

The Shʿib Abī Tālib

When the Quraysh behaved in this manner, the Banū Hāshim and Banū ʿAbd al-Muttalib joined hands with Abū Tālib. They were then confined in a valley. This took place in the seventh year after prophet-hood. This confinement prolonged to such an extent that they were forced to eat the leaves of the acacia tree. Their children would scream and cry out of hunger and their screams were heard from great distances.

Three years passed under such dire circumstances, and some basic needs would reach them secretly. Rasūlullāh *sallallāhu ʿalayhi wa sallam* continued fulfilling his responsibility of *daʿwah* even in this condition, by night and day, openly and in private. The Banū Hāshim bore all

these hardships with patience and in expectation of reward.

The end of the boycott

A few sensible and level-headed people from the Quraysh experienced some dislike of this unjust boycott and expressed their disapproval by saying it was inhuman. Mut̲ʿim ibn ʿAdīyy went forward to tear the memorandum [which was suspended on the Kaʿbah] and noticed that it was entirely eaten by worms. Only the words بِاسْمِكَ اَللّٰهُمَّ (commencing in Your name, O Allāh) remained on the memorandum. Nevertheless, it was torn and cast aside, and it was considered baseless. (*Nabī-e-Rah̲mat*, quoted from *Sīrat Ibn Hishām*)

The demise of Abū Tālib and Hadrat Khadījah *radiyallāhu ʿanhā*

Abū T̲ālib and H̲ad̲rat Khadījah *rad̲iyallāhu ʿanhā* both passed away in the tenth year of prophet-hood. Their excellent companionship, treatment, loyalty, support and defence of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* was well known. Abū T̲ālib passed away without embracing Islam. After the demise of these two, Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* had to endure continuous difficulties and hardships. (*Nabī-e-Rah̲mat*)

The journey to Tā'if

After the demise of Abū T̲ālib, the Quraysh got the courage to impose many torments and persecutions on Rasūlullāh *s̲allallāhu ʿalayhi wa*

sallam which they could not do while Abū Ṯālib was alive. Soil was thrown on his head on one occasion. When these torments continued for a long time, and the polytheists and unbelievers increased in their abhorrence of Islam, Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* decided to go to Ṯā'if. He went with the intention of inviting the Thaqīf tribe and obtaining their support. He had hopes of some good from them. And this is not surprising because he had spent his infancy among the Banū Saʿd who lived near Ṯā'if.

The people of Ṯā'if owned properties and large tracts of land. They had large orchards and agricultural lands. This wealth and prosperity created pride and arrogance in them. They were embodiments of this verse:

وَمَآ أَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ إِلاَّ قَالَ مُتْرَفُوْهَا إِنَّا بِمَآ أُرْسِلْتُمْ بِهِ كَافِرُوْنَ. وَقَالُوْا نَحْنُ أَكْثَرُ أَمْوَالاً وَّأَوْلاَدًا، وَمَا نَحْنُ بِمَعَذَّبِيْنَ.

"We did not send any warner to any town except that the affluent ones thereof began to say: 'We do not believe in what you have been sent with.' They said: 'We are more in wealth and offspring, and we are not going to be punished.'" (Sūrah Saba, 34: 34-35)

The response of the people of Ṯā'if

When Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* went to Ṯā'if, he proceeded first to the leaders and seniors of the Thaqīf tribe and invited them to Islam. But he received a harsh and cruel response.

They mocked him and instigated the riff raff of the town and the slaves to mock and jeer at him. These people hurled abuses at him, taunted him, and threw stones at him. In this helpless and painful condition he went and took refuge in the shade of a date tree. The torments which he experienced from the people of Ṯā'if were far more than what he experienced at the hands of the Makkans. They stationed their men on either side of the road, and stones were hurled at him at every step he took. Both his feet were injured and were streaming with blood. Under such a situation, his heart and tongue spontaneously uttered the following supplication. He mentioned his weakness, lack of resources, and the people's total disregard for him to Allāh *taʿālā*. He beseeched Allāh *taʿālā* for His help and assistance with the following words:

اَللّٰهُمَّ اِلَيْكَ اَشْكُوْ ضُعْفَ قُوَّتِيْ، وَقِلَّةَ حِيْلَتِيْ، وَهَوَانِيْ عَلَى النَّاسِ. يَآ اَرْحَمَ الرَّاحِمِيْنَ، أَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ، اِلٰى مَنْ تَكِلُنِيْ؟ اِلٰى بَعِيْدٍ يَّتَجَهَّمُنِيْ اَمْ اِلٰى عَدُوٍّ مَّلَّكْتَهُ اَمْرِيْ. اِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلاَ اُبَالِيْ، غَيْرَ اَنَّ عَافِيَتَكَ اَوْسَعُ لِيْ. اَعُوْذُ بِنُوْرِ وَجْهِكَ الَّذِيْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ، وَصَلُحَ عَلَيْهِ اَمْرُ الدُّنْيَا وَالآخِرَةِ،مِنْ اَنْ يَنْزِلَ بِيْ غَضَبُكَ، أَوْ يَحِلَّ عَلَيَّ سَخَطُكَ، وَلَكَ الْعُتْبٰى حَتَّى تَرْضٰى، وَلاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ.

"O Allāh! To You alone I complain about the weakness of my strength, my lack of resources, and my insignificance in the eyes of the people. O the most merciful of those who show mercy! You are the Lord of the oppressed. To whom are you handing me over? Is it to a distant person who

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looks at me with a scowl, or to an enemy to whom You have given control over me? If You are not angry with me, I have nothing to worry about. However, Your peace is more sufficient for me. I seek refuge through Your illuminated countenance with which darkness is turned into light, and with which the affairs of this world and the Hereafter are in order – that Your wrath descends upon me or Your displeasure comes upon me. You have the sole right of making [me] accept until You are pleased. There is no way of saving [oneself] from sin and there is no power to worship except through Allāh."

Allāh *taʿālā* sent the angels of the mountains to Rasūlullāh *sallallāhu ʿalayhi wa sallam* who asked him for his permission to crush the two mountains which are on either side of Tā'if to completely destroy the city and its inhabitants. Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "No. I hope there will be someone from their progeny who worships Allāh *taʿālā* alone, and does not ascribe any partner with Him.

When ʿUtbah ibn Rabīʿah and Shaybah ibn Rabīʿah saw Rasūlullāh's *sallallāhu ʿalayhi wa sallam* condition, their hearts softened a bit and they felt some human concern for him. They summoned for one of their Christian slaves by the name of ʿAddās, ordered him to place a bunch of grapes on a plate and present it to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. ʿAddās carried out their order, and after listening to Rasūlullāh's *sallallāhu*

ʿalayhi wa sallam manner of speech and observing his noble character, he became a Muslim.

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* returned to Tā'if, the opposition, enmity, mockery, and torments of his people continued unabated. (*Nabī-e-Rahmat*)

Note: The unbelievers and polytheists of Tā'if had tried to belittle and demean Rasūlullāh *sallallāhu ʿalayhi wa sallam* in every way possible, and imposed the harshest forms of persecution on him. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* responded with absolute patience and forbearance. So much so, the angels deputed over the mountains were disturbed by the people's treatment and requested his permission to destroy the entire city. But he did not permit them. Allāh *taʿālā* bestowed His grace and favour to Rasūlullāh *sallallāhu ʿalayhi wa sallam* in return for whatever he experienced by conferring him with the Miʿrāj. This was actually a conferring of honour, respect and a lofty position to him which was not conferred to even the closest angels. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills. (compiler)

The Isrā' and Miʿrāj

The year of the Miʿrāj holds a distinguished position in Islamic history. The Pride of the Prophets *sallallāhu ʿalayhi wa sallam* was bestowed with an honorary reception which was his peculiarity from among the entire group of

Prophets *ʿalayhimus salām*. The gist of the story is as follows:

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was lying down in the Hatīm of the Kaʿbah one night when Jibraʾīl *ʿalayhis salām* and Mīkāʾīl *ʿalayhis salām* came to him and asked him to go with them. He was made to mount the Burāq which was so swift that its leg would stretch out as far as its eyes could see. He was taken to Shām to Musjid-e-Aqsā. Allāh *taʿālā* gathered all the other Prophets *ʿalayhimus salām* as a way of honouring Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Jibraʾīl *ʿalayhis salām* called out the *adhān*, the rows of the Prophets and Messengers were arranged, but all were waiting for an imām to lead them. Jibraʾīl *ʿalayhis salām* held Rasūlullāh *sallallāhu ʿalayhi wa sallam* by the hand and led him forward. Rasūlullāh *sallallāhu ʿalayhi wa sallam* led all the Prophets, Messengers and angels in salāh.[1]

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[1] Ibn Kathīr *rahimahullāh* says that some scholars are of the opinion that this incident concerning Rasūlullāh's *sallallāhu ʿalayhi wa sallam* leading the Prophets in salāh took place before he could go up to the heavens. But it seems more obvious that it occurred upon his return because while he was going up, Hadrat Jibraʾīl *ʿalayhis salām* introduced him to each of the Prophets. Had this salāh been performed first, there would have been no need to introduce them to him. Furthermore, the actual purpose of the journey was for him to go to the Mala' Aʿlā, and it seems more appropriate to fulfil this purpose first. Once the actual purpose was fulfilled, all the Prophets accompanied him to Bayt al-Maqdis, Jibraʾīl *ʿalayhis salām* instructed him to lead them in salāh, and

Till this point, Rasūlullāh *sallallāhu ʿalayhi wa sallam* completed that stage of his journey which was in this world on the Burāq. He was then taken from Musjid-e-Aqsā to the heavens. Some scholars feel that he was also taken on the Burāq to the heavens. But it is gauged from authentic Ahādīth that this journey was not on the Burāq but a physical ascension.

The word Miʿrāj refers to a flight of stairs or ladder. There are numerous types of ladders in today's times. A lift is included among them, and could also be called a ladder. What was the nature of the ladder which conveyed Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the heavens? This is known to Allāh *taʿālā* alone; it is not mentioned in any narration.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* met Hadrat Ādam *ʿalayhis salām* on the first heaven, ʿĪsā *ʿalayhis salām* and Yahyā *ʿalayhis salām* on the second heaven, Yūsuf *ʿalayhis salām* on the third heaven, Idrīs *ʿalayhis salām* on the fourth, Hārūn *ʿalayhis salām* on the fifth, Hadrat Mūsā *ʿalayhis salām* on the sixth, and Hadrat Ibrāhīm *ʿalayhis salām* on the seventh.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then proceeded towards the Sidratul Muntahā. He passed the Haud-e-Kauthar on the way. He entered Paradise and saw the unique

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thereby his superiority over them all was practically demonstrated. (*Maʿārif al-Qur'ān*, vol. 5, p. 428)

manifestations of Allāh's power which no eye has ever seen, no ear has ever heard of, and which never crossed the mind of any human. Hell which was filled with every type of severe punishment was then brought before him. Solid things like steel and rocks were absolutely insignificant before the different torments of Hell. He saw a group of people eating corpses. When he asked about their identity, Jibra'īl *ʿalayhis salām* said: "They are the ones who backbite." The doors of Hell were then closed.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* proceeded further and Jibra'īl *ʿalayhis salām* stayed back because he was not to go beyond that point.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* met Allāh *taʿālā*. The correct opinion is that this meeting was not merely with his heart but a physical meeting. This is the opinion of Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu*, all the erudite Sahābah *radiyallāhu ʿanhum* and all the imāms.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* fell into prostration and had the honour of speaking with Allāh *taʿālā*. This was the time when the salāhs were made *fard*.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then returned, mounted the Burāq and returned to Makkah Muʿazzamah.

On the way he passed by three trade caravans of the Quraysh at different places. He offered *salām* to some of them and they recognized his voice.

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They gave testimony to this on their return to Makkah. This journey was completed before dawn. (*Sīrat Khātam al-Ambiyā'*, p. 66)

I take the opportunity of quoting the incident of Miʿrāj as written by Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* in his book, *Nabī-e-Rahmat*.

After this journey (to Tā'if), Rasūlullāh *sallallāhu ʿalayhi wa sallam* experienced the Miʿrāj. By the power of Allāh *taʿālā*, he was taken at night from Musjid-e-Harām and conveyed to Musjid-e-Aqsā. From there he experienced the special places of close proximity [to Allāh *taʿālā*] in the seven heavens, was made to see Allāh's signs and met the Prophets *ʿalayhimus salām*. Allāh *taʿālā* says with regard to all this:

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى، لَقَدْ رَآى مِنْ آيَاتِ رَبِّهِ الْكُبْرٰى.

"The sight neither went astray nor did it go beyond the limit. Without doubt, he saw some of the great signs of his Lord." (Sūrah an-Najm, 53: 17-18)

This was a hospitality and conferring of honour to Rasūlullāh *sallallāhu ʿalayhi wa sallam* from Allāh *taʿālā*. It was done to console and comfort him, and to make up for the humiliation, ingratitude and disloyalty which he experienced from the people of Tā'if, and the tough tribulation which he experienced at their hands.

The next morning, Rasūlullāh *sallallāhu ʿalayhi wa sallam* related the incident of Miʿrāj to the

people. The Quraysh expressed bewilderment and labelled it an impossible thing. They belied him and mocked at him. On hearing it, Hadrat Abū Bakr *radiyallāhu ʿanhu* said: "If he (Rasūlullāh *sallallāhu ʿalayhi wa sallam*) said it, it has to be true. Why are you surprised? By Allāh, revelation comes to him from the heavens by day and night, and I believe it. It is more difficult than what you are expressing surprise at."

The incident of Miʿrāj makes a clear proclamation that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is totally unlike the ethnic and political leaders whose efforts are restricted to their country or ethnic groups. Only the groups and places which are connected to them derive benefit from them, and their influence remains only on the environment in which they were born.

The group which Rasūlullāh *sallallāhu ʿalayhi wa sallam* is connected to is the group of Allāh's Prophets and Messengers who convey the message from the heavens to those on earth, from the Creator to the creation. The entire human race (notwithstanding its era, history, colour, lineage, country and nation) are honoured and privileged by them, and their fortunes change for the better.

The compulsion of salāh

On this occasion, Allāh *taʿālā* made fifty times salāh compulsory on Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his followers. He continued requesting a reduction until Allāh *taʿālā* reduced the number to five in a day, and announced: "The

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person who performs the five salāhs with *īmān* and expectation of reward shall receive the reward of fifty salāhs." (*Bukhārī; Nabī-e-Rahmat,* p.199)

The early stages of the Ansār's acceptance of Islam

Rasūlullāh *sallallāhu ʿalayhi wa sallam* went out to convey the message of Islam during the days of hajj. Some people of the Khazraj tribe met him at ʿAqabah. He invited them towards Allāh *taʿālā*, presented Islam to them, and recited the Qur'ān to them. These people used to live in Madīnah near the Jews and used to constantly hear from them about the impending arrival of a Prophet. They spoke among themselves and said: "By Allāh, this person seems to be the same person regarding whom the Jews had been telling us. Now do not let anyone to surpass you [in accepting him as a Prophet]." And so, they testified to his prophet-hood immediately.

They returned to their hometown and when they reached Madīnah, they spoke to their fellow tribesmen about Rasūlullāh *sallallāhu ʿalayhi wa sallam* and invited them as well. The word of Islam began spreading among them and there was no house of the Ansār in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* was not the main subject.

ʿAqabah-e-Ūlā

As per their custom, when they gathered the following year for the hajj, a delegation of twelve members from Madīnah presented itself before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. These

twelve were made up of ten from the Khazraj tribe and two from the Aus. These two were the influential tribes of Madīnah. The twelve pledged allegiance at Rasūlullāh's *sallallāhu ʿalayhi wa sallam* blessed hands and promised to propagate Islam on their return to Madīnah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent Hadrat ʿAbdullāh ibn Umm Maktūm *radiyallāhu ʿanhu* (a cousin of Hadrat Khadījah *radiyallāhu ʿanhā*) and Hadrat Musʿab ibn ʿUmayr ʿAbdarī *radiyallāhu ʿanhu* with them to teach them the Qur'ān and other matters about Islam. Islam now became the subject of discussion in Madīnah. This incident is known as ʿAqabah-e-Ūlā.

ʿAqabah-e-Thāniyah

The people of Madīnah came to Makkah a third time during the hajj season. They now decided to fulfil the promise which they had made to Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the first year when they met him. The delegation comprised of sixty two from the Khazraj, eleven from the Aus, and two women: (1) Nasībah bint Kaʿb from the Banū Najjār, and (2) Asmā' bint ʿAmr from the Banū Salimah. The delegation promised to meet and discuss with Rasūlullāh *sallallāhu ʿalayhi wa sallam* privately at night. Without the people of Makkah knowing about it, when one third the night passed, they went two at a time and assembled around Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Although his uncle, Hadrat ʿAbbās ibn ʿAbd al-Muttalib had not embraced Islam as yet, he was present in the meeting to defend his nephew.

The delegation from Madīnah pledged allegiance to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and he said to them: “Worship one Allāh. And when I come to you, it will be your bounden duty to protect and defend me just as you protect your own families.”

On hearing this, Haytham ibn Tayhān from the delegation stood up and said: “We have a covenant with the people of Makkah and other tribes. We are breaking it solely for the sake of Islam. It must not happen that after making all these sacrifices, you leave us and return to your tribe.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* smiled and said: “No, that will not happen. Your life and property is sacrosanct like my own. I will observe the peace treaty which you signed as my own.”

When they heard this, the faces of all beamed with joy, they completed the pledge at his hands, and returned to Madīnah. Islam spread quickly among the families of Madīnah and there was hardly a house in which there were not two groups, one defending Islam, and the other opposing Islam. Nothing but Islam became the subject of discussion in the alleys and markets of Madīnah.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

"O Allāh! Send salutations and peace forever and ever to Your beloved, the best creation of all."

The *hijrah* to Madīnah

<u>The Quraysh have a meeting</u>

Allāh *taʿālā* says:

وَإِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ أَوْ يَقْتُلُوْكَ أَوْ يُخْرِجُوْكَ

"When the unbelievers plotted against you in order to take you captive or kill you or expel you." (Sūrah al-Anfāl, 8: 30)

The Quraysh did not learn immediately about those who pledged allegiance to Islam, but when the news of Islam spread in Madīnah and they learnt everything about it, the Quraysh could not bear seeing such a popularity of Islam in Madīnah. They felt they had to put an end to Rasūlullāh *sallallāhu ʿalayhi wa sallam* so that they are free of this daily "problem". The senior Quraysh leaders such as Abū Jahal, Abū Lahab, Abū Sufyān and ʿUtbah assembled in Dār an-Nadwah with much concern and worry. They felt they had to get rid off this Prophet in a manner which would not allow the Banū Hāshim to exact any revenge. In this way, they will rid themselves of this thorn at their side which is constantly pricking them. (*Sīrat Rasūl-e-Karīm*, p. 82)

The conspiracy to murder Rasūlullāh *sallallāhu ʿalayhi wa sallam*

In the course of the meeting, Satan entered in the form of an old man and stood at the entrance. They asked him about his identity and he said: "I am a shaykh from Najd. I would like to listen to your conversation, and I might be able to help you with my opinions and input."

They allowed him to enter and the meeting commenced. Someone suggested incarcerating Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a secure house. The Najdī shaykh said: "This is not a good idea. If his companions come to know about it, they will attack you and rescue him."

Someone else suggested banishing him from Makkah. The Najdī shaykh said: "This view is totally wrong. Are you not aware of his excellent speech, how sweetly he talks, the appeal of the manner in which he speaks and how he subdues the hearts in this way!? If you expel him from here, others will listen to his speech, believe in him, and they will all join forces to attack you."

Abū Jahal said: "He should neither be imprisoned nor expelled. Instead, a youngster from each tribe should be selected, and they will all get together and kill him at once. In this way, all the tribes will be responsible for shedding his blood. The Banū ʿAbd Manāf will not be able to wage war against all the tribes. They will be forced to accept blood money and the matter will be resolved."

The Najdī shaykh said: “By Allāh, this is the best view.” All those who were present fully approved of it. (*Sīratul Mustafā*, p. 358 as quoted from *Tabaqāt* of Ibn Saʿd)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* consults Abū Bakr *radiyallāhu ʿanhu*

Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to Hadrat Abū Bakr *radiyallāhu ʿanhu* and said: “Allāh *taʿālā* has given me permission to leave this city and to emigrate.” Hadrat Abū Bakr *radiyallāhu ʿanhu* asked:

اَلصُّحْبَةُ يَا رَسُوْلَ اللهِ

“O Rasūlullāh! Are you requesting me to accompany you!?”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

اَلصُّحْبَةُ

“Yes, you alone will be my companion.”

On hearing this, Hadrat Abū Bakr *radiyallāhu ʿanhu* began crying out of joy. He then presented two camels which he had prepared for this journey from before hand. And he hired ʿAbdullāh ibn Urayqit as a guide. (*Nabī-e-Rahmat*)

Departure

It was night and Rasūlullāh *sallallāhu ʿalayhi wa sallam* was to depart in the morning. So he

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handed over all trusts which were entrusted to him by both friends and foes to Hadrat ʿAlī *radiyallāhu ʿanhu* who would then return them to their rightful owners.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* woke up early at the time of true dawn with Allāh's name on his lips while Hadrat ʿAlī *radiyallāhu ʿanhu* was sleeping on his bed. Rasūlullāh *sallallāhu ʿalayhi wa sallam* leaves the house and sees it surrounded by the enemies. He was busy reading Sūrah Yā Sīn, and when he reached the verse

فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُوْنَ

"Then We covered them from above, so they cannot see anything." (Sūrah Yā Sīn, 36: 9)

He picked up a handful of soil from the ground and threw it towards them. Allāh's *taʿālā* mercy descends, the soil blinds the enemies, and he passes through them safe and sound.

Hadrat Abū Bakr *radiyallāhu ʿanhu* and his slave are waiting for him on the outskirts of the city with two camels. Rasūlullāh *sallallāhu ʿalayhi wa sallam* rides one and Hadrat Abū Bakr *radiyallāhu ʿanhu* the other. (*Sīrat Rasūl-e-Karīm*)

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* proceeded towards the cave, his bosom and sincere friend was overcome by a strange restlessness and anxiety. He would be in front of him at times, sometimes behind him, then to his right, and then to his left. When Rasūlullāh

sallallāhu ʿalayhi wa sallam asked him the reason for this, he replied: “So that no one attacks you.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “Do you want to have yourself killed and myself saved?” Hadrat Abū Bakr *radiyallāhu ʿanhu* replied: “Yes, O Rasūlullāh!”

His sacrifices for Rasūlullāh *sallallāhu ʿalayhi wa sallam* made a deep impression on others. When he used to be mentioned before Hadrat ʿUmar *radiyallāhu ʿanhu*, the latter would say: “A single day and a single night of Abū Bakr is better than my entire life’s worship.” He was referring to the night when he was with Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the cave of Thaur, and the day when the Arab tribes reneged after Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* demise and Hadrat Abū Bakr *radiyallāhu ʿanhu* controlled them. (*Sīratul Mustafā*, vol. 1, p. 364)

Hadrat Maulānā Qārī Muhammad Ahsan Sāhib Fatahpūrī composed the following poem with reference to the *hijrah*:

“His gaze is towards the Kaʿbah while his feet are turned for *hijrah*. Peace be on you, peace be on you. O holy land! May Allāh’s mercy be on you. Peace be on you, peace be on you. O friends and relatives of my beloved land. Peace be on you, peace be on you. My eyes are filled with tears, my heart is broken. Peace be on you, peace be on you. These are the walls and houses of my beloved land. Peace be on you, peace be on you. Do not strike the lightning of expulsion and oppression. Peace be on you, peace be on you. He is not

uttering a single word of complaint. Peace be on you, peace be on you. He can neither find any shade nor is any refuge available to him. Peace be on you, peace be on you. The air of Madīnah is totally perfumed. Peace be on you, peace be on you. O Ahsan! This is the *wazīfah* (chant) which is on our tongue: Peace be on you, peace be on you." (*Nawādirāt Sīrat*, p. 231)

The cave of Thaur

Allāh *taʿālā* says:

إِلاَّ تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللهُ إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللهَ مَعَنَا

"If you do not help the Messenger, Allāh has helped him already at the time when the unbelievers had expelled him, the second of the two when both of them were in the cave, and he was saying to his companion: "Do not grieve, surely Allāh is with us." (Sūrah at-Taubah, 9: 40)

The cave of Thaur is a few miles out of Makkah. When they cover this distance, Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his beloved friend enter the cave and are protected against the scouts of the enemy.

In the meantime, when the enemies discover the failure of their plot, they become very remorseful; and in their sorrow and anger, they dispatch scouts and patrols in search of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Abū Jahal offers a

reward to the person who captures him and brings him back.

The patrols reach the mountain and are also at the entrance of the cave, but are unable to see anything inside. Hadrat Abū Bakr *radiyallāhu ʿanhu* is terrified lest these wretched "animals" capture Rasūlullāh *sallallāhu ʿalayhi wa sallam*. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* – who was a mountain of tranquillity, patience and fortitude; and was not concerned in the least. He smiles and says to Hadrat Abū Bakr *radiyallāhu ʿanhu*:

لاَ تَحْزَنْ إِنَّ اللهَ مَعَنَا

"Do not worry, Allāh is with us."

Hadrat Abū Bakr's *radiyallāhu ʿanhu* companionship on this occasion eventually earned him the honour of being referred to as Rasūlullāh's *sallallāhu ʿalayhi wa sallam* closest companion.

Surāqah

They spent three days safe and sound in the cave and then left for Madīnah. They detoured from the normal route and followed a route along the coast. When the afternoon sun was quite intense the next day, Hadrat Abū Bakr *radiyallāhu ʿanhu* spread out a sheet in the shade of a field, asked Rasūlullāh *sallallāhu ʿalayhi wa sallam* to rest on it, while he went out in search of food. He saw a shepherd herding some goats. He asked him to clean the udders of one of the goats, milked it, and

covered the utensil with a cloth to prevent dust from getting into it. He then brought the milk to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and presented it to him. Rasūlullāh *sallallāhu ʿalayhi wa sallam* drank first, then Hadrat Abū Bakr *radiyallāhu ʿanhu,* and they proceeded when the late afternoon approached.

Abū Jahal had already announced a reward of 100 camels for the person who captures Rasūlullāh *sallallāhu ʿalayhi wa sallam*. A person conveyed to Surāqah his suspicion of Rasūlullāh *sallallāhu ʿalayhi wa sallam* being along the coast. In his eagerness for Abū Jahal's reward, Surāqah hastened on his horse in search of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When he got near him, his horse slipped and fell. He got up and pursued Rasūlullāh *sallallāhu ʿalayhi wa sallam* who turned to him and made a *duʿā'* against him. Consequently, Surāqah's horse sunk to its knees in the ground. Surāqah asked Rasūlullāh *sallallāhu ʿalayhi wa sallam* for pardon, and his horse got up. He realized that Rasūlullāh *sallallāhu ʿalayhi wa sallam* had another power behind him, and a time will soon come when his religion will reign supreme and all the people of Makkah will assemble under his flag.

He said: "O Muhammad (*sallallāhu ʿalayhi wa sallam*)! I promise you I will not mention your whereabouts to anyone. But I have one request." Rasūlullāh *sallallāhu ʿalayhi wa sallam* indicated to him to present his request. He said: "Write a covenant stating that when you take control of

Makkah, you guarantee me indemnity." Rasūlullāh *sallallāhu ʿalayhi wa sallam* dictated it to Hadrat Abū Bakr *radiyallāhu ʿanhu* and gave it to Surāqah. He returned to Makkah and adopted subtle ways to prevent Abū Jahal and the others from pursuing Rasūlullāh *sallallāhu ʿalayhi wa sallam*. In this way, all their plots and plans went in vain. (*Sīrat Rasūl-e-Karīm*, p. 86)

A lesson from the *hijrah*

One lesson which we learn from Rasūlullāh's *sallallāhu ʿalayhi wa sallam* hijrah is that one's friends, relatives, beloveds, and everything else can be sacrificed without any hesitation for the protection of one's beliefs. Nothing could stop Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the Sahābah *radiyallāhu ʿanhum* from leaving their beloved Makkah, their families, and their relatives. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* natural and human attachment and love, and the strength and power of his *īmān* which were collectively found in him are amply personified from the following statement which he made on the occasion of the *hijrah*:

مَا أَطْيَبَكَ مِنْ بَلَدٍ وَأَحَبَّكَ إِلَيَّ، وَلَوْ لاَ أَنَّ قَوْمِيْ أَخْرَجُوْنِيْ مِنْكَ مَا سَكَنْتُ غَيْرَكَ

"What an excellent city you are, and I love you so much! Had my people not expelled me from you, I would not have settled down in any other place." (Narrated by Ahmad and Tirmidhī)

It was actually in emulation of Allāh's *taʿālā* order:

يَاعِبَادِيَ الَّذِيْنَ آمَنُوْآ إِنَّ أَرْضِيْ وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُوْنِ

"O My servants who believed! My earth is vast, so worship Me alone." (Sūrah al-ʿAnkabūt)

Madīnah welcomes Rasūlullāh *sallallāhu ʿalayhi wa sallam*

The Ansār of Madīnah received information of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* departure from Makkah. And so, they made it their daily practice to go to the outskirts of the city every day after the *fajr salāh* and await his arrival. They would remain waiting until the heat of the sun became intense and unbearable. They would be forced to take refuge in shade, and then return to their houses. It was the summer season and a time of intense heat.

The Ansār had already returned to their houses at the time when Rasūlullāh *sallallāhu ʿalayhi wa sallam* arrived. A Jew was the first one to see him, and he had been seeing the daily practice of the Ansār of waiting for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On seeing him, he announced in a loud voice and informed the Ansār of his arrival. The moment they heard his call, they rushed out and saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* under a date palm with Hadrat Abū Bakr *radiyallāhu ʿanhu* who looked the same age as Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Most of the people had not seen Rasūlullāh *sallallāhu ʿalayhi wa sallam* before this. And so, in their enthusiasm and joy, they all surrounded the two and the

crowd around them increased. Hadrat Abū Bakr *radiyallāhu ʿanhu* realized they did not know who was who, so he took a sheet and shaded Rasūlullāh *sallallāhu ʿalayhi wa sallam* with it. The people's doubt was removed in this way.

About 500 Ansār welcomed this caravan and they eventually said to Rasūlullāh *sallallāhu ʿalayhi wa sallam* with full respect: "Hadrat, come, you are safe and secure in every way possible. You will be obeyed in every matter." Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his companion [Hadrat Abū Bakr *radiyallāhu ʿanhu*] proceeded. The whole of Madīnah was standing on either side of the road to receive him. The women were observing this new caravan from the roofs of their houses. One was asking the other: "Who from the two is Rasūlullāh?" Hadrat Anas *radiyallāhu ʿanhu* narrates: "We never witnessed a scene like this again."

The people gathered on the streets, pathways, rooftops, windows and doors. The young boys and workers were saying:

الله أكبر جاء رسول الله، الله أكبر جاء محمد، الله أكبر جاء محمد، الله أكبر جاء رسول الله.

"Allāh is the greatest. Rasūlullāh has arrived. Allāh is the greatest. Muhammad has arrived. Allāh is the greatest. Muhammad has arrived. Allāh is the greatest. Rasūlullāh has arrived."

Hadrat Barā' ibn 'Āzib *radiyallāhu 'anhu* who was a youngster at the time relates: "I never saw the people of Madīnah as happy as they were on the arrival of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Even the slave girls were going around and calling out: Rasūlullāh has arrived, Rasūlullāh has arrived."

In their joy and happiness over Rasūlullāh's *sallallāhu 'alayhi wa sallam* arrival, the Muslims raised the call of *Allāhu akbar* (Allāh is the greatest) because there could be no greater joy for them.

It seemed as though Madīnah itself was smiling with pride. The young Ansār girls were singing the following lines with absolute joy and fun:

طَلَعَ الْبَدْرُ عَلَيْنَا – مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا – مَا دَعَا لِلّٰهِ دَاعِ
أَيُّهَا الْمَبْعُوْثُ فِيْنَا – جِئْتَ بِالأَمْرِ الْمُطَاعِ

"The full moon appeared before us from the mountain pass from which the caravan is bid farewell. It is binding on us to express thanks [to Allāh *ta'ālā*] for as long as someone remains in this world to call out Allāh's name. O you who have been sent to us! You have come with a religion which has to be obeyed."

Hadrat Anas ibn Mālik *radiyallāhu 'anhu* who was a youngster at the time says: "I was present on the day of Rasūlullāh's *sallallāhu 'alayhi wa sallam*

arrival. The fact is that I never saw a more beautiful and more glittering day then the day Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to us [in Madīnah]." (*Nabī-e-Rahmat*)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

"O Allāh! Send salutations and peace forever and ever to Your beloved, the best creation of all."

The stay in Qubā

There is an inhabitancy by the name of Qubā which is three miles out of Madīnah. A few Ansār families were residing here. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* reached Qubā, he stayed over in the house of Kulthūm ibn Hadm *radiyallāhu ʿanhu*.

The establishment of Musjid-e-Taqwā[1]

After entering Qubā, the first thing Rasūlullāh *sallallāhu ʿalayhi wa sallam* did was to lay the foundation for a musjid. Rasūlullāh *sallallāhu ʿalayhi wa sallam* carried a rock with his blessed hand and placed it in the direction of the *qiblah*. This was followed by Hadrat Abū Bakr *radiyallāhu*

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[1] This musjid is now known as Musjid-e-Qubā. It went through different stages of construction and renovation. The present building was completed under the auspices of Khādim al-Haramayn King Fahd ibn ʿAbd al-ʿAzīz Āl Saʿūd on 26 Safar 1406 A.H. corresponding with 21 October 1986.

ʿanhu and then Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*. Then other Sahābah *radiyallāhu ʿanhum* carried one rock each and the construction commenced. Rasūlullāh *sallallāhu ʿalayhi wa sallam* joined the Sahābah *radiyallāhu ʿanhum* in carrying the heavy rocks, and would sometimes hold a rock against his chest so as to carry it properly. The Sahābah *radiyallāhu ʿanhum* would tell him to relax, but he would pay no heed.

The following verse was revealed in reference to this musjid:

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُوْمَ فِيْهِ ط فِيْهِ رِجَالٌ يُّحِبُّوْنَ أَنْ يَّتَطَهَّرُوْا ط وَاللهُ يُحِبُّ الْمُطَّهِّرِيْنَ

"Surely the musjid whose foundation was laid on piety from the very first day is [more] worthy that you stand therein. In it are people who love to stay purified. And Allāh loves those who stay purified." (Sūrah at-Taubah, 9: 108)

After spending a few days in Qubā, Rasūlullāh *sallallāhu ʿalayhi wa sallam* decided to leave for Madīnah on Friday, and mounted his camel. The residences of the Banū Sālim was on route, and the time of Jumuʿah arrived when he reached there. He performed the Jumuʿah salāh there.[1]

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[1] The Musjid-e-Jumuʿah is now constructed in that place. It is also known as Musjid Banī Sālim. It also went through different stages of construction and renovation. The present building was completed in 1412 A.H. under the auspices of Khādim al-Haramayn King Fahd ibn ʿAbd al-ʿAzīz Āl Saʿūd.

This was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* first sermon and first *jumuʿah salāh*.

The first *jumuʿah salāh* and Friday sermon

It was a sermon which was immersed in an ocean of eloquence and rhetoric. Its every letter is a cure for emotional illnesses and an elixir for dead hearts. Every statement is sweeter than sealed nectar for those who have an affinity with language. We take the opportunity of quoting its translation.

I praise Allāh *taʿālā* and I seek His help, forgiveness and guidance. I believe in Allāh *taʿālā* and do not disbelieve in Him. Instead, I bear enmity towards those who do not believe in Him. I testify that Allāh is one and Muhammad is His servant and Messenger whom Allāh bestowed with guidance, the light of wisdom and admonition; and sent him to the world at a time when the chain of Prophets and Messengers had stopped, when knowledge was merely in name, people were in deviation, and Resurrection had approached. The person who obeys Allāh *taʿālā* and His Messenger *sallallāhu ʿalayhi wa sallam* is guided. The person who disobeys Allāh *taʿālā* and His Messenger *sallallāhu ʿalayhi wa sallam* is certainly astray, has committed a wrong, and is in severe deviation.

I advise you with *taqwā* because it is the best advice of one Muslim to another, and the best thing which urges a person towards directing himself to the Hereafter. Abstain from whatever Allāh *taʿālā* warned you against. There is no better

advice and admonition than *taqwā*. Undoubtedly, *taqwā* and fear of Allāh *taʿālā* is a true help and support for the Hereafter. If a person sets right his internal and external affairs with Allāh *taʿālā* solely for His pleasure – having no worldly motive and objective – it will be a source of honour and dignity in this world, and a treasure for him in the Hereafter, at a time when a person will be in real need of good deeds. If he did things which negated *taqwā*, he will hope there was a big distance between himself and his deeds on that day.

Allāh *taʿālā* warns you through His greatness and power. This warning is issued because Allāh *taʿālā* is extremely merciful to His servants. Allāh *taʿālā* is true to His word and fulfils His promise. His words and promises are not broken.

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ أَنَا بِظَلَّامٍ لِّلْعَبِيْدِ

"My word cannot be changed nor am I unjust to the servants." (Sūrah Qāf, 50: 29)

Thus, fear Allāh *taʿālā* internally and externally. Surely Allāh *taʿālā* expiates the sins of the one who fears Him, and gives him great rewards. The person who fears Allāh *taʿālā* is truly successful. *Taqwā* is something which saves a person from Allāh's *taʿālā* wrath, punishment, torment and displeasure. *Taqwā* alone shall illuminate the faces on the day of Resurrection, and be a means of divine pleasure and increase in rank. Adopt as much *taqwā* as possible, do not display

shortcomings in this regard and in obeying Allāh *taʿālā*.

Allāh *taʿālā* sent down the Qur'ān to educate you and made clear the way for your guidance so that the truthful can be distinguished from the liar. Just as Allāh *taʿālā* favoured you, you must reciprocate with obeying Him in an excellent and beautiful manner. Consider His enemies to be your enemies, and wage jihād in His path as is required. Allāh *taʿālā* selected and chose you, and gave you the name of Muslims. In other words, you are those who are obedient and subservient to Him. So keep up this name.

It is Allāh's will to destroy whoever is to be destroyed after the evidence and proof is established against him. And the one who is to survive will do so after the evidence is made clear to him and after he has insight in this regard. There is no saviour and no power without Allāh's *taʿālā* help. So engage in abundant remembrance of Allāh *taʿālā*, and do deeds which will help you in the Hereafter. If a person sets right his affairs with Allāh *taʿālā*, He will make him independent of the creation. No one will be able to harm him. This is because Allāh's order dictates people; people cannot dictate Allāh's order. Allāh alone is the owner and master of people, they are not His masters. You should therefore set right your affairs with Allāh *taʿālā* and do not bother about people. Allāh is sufficient for all.

اَللهُ أَكْبَرُ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْمِ

"Allāh is the greatest. There is no power except through Allāh, the most high, the all-mighty." (*Subul al-Hudā wa ar-Rashād*, vol. 3, p. 331)

Note: This was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* first sermon which he delivered after the *hijrah*. The sermon which is delivered after thirteen years of persecution does not contain a single word of complaint or criticism against his enemies. He speaks only about *taqwā*, fear of Allāh *taʿālā*, and preparation for the Hereafter. Without doubt, he was an embodiment of the verse:

إِنَّكَ لَعَلَى خُلُقٍ عَظِيْمٍ

"Surely you are on the highest pedestal of character."

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَبَارَكَ وَتَرَحَّمَ

Peace, salutations, blessings and mercy be on him.

After completing the *jumuʿah salāh*, Rasūlullāh *sallallāhu ʿalayhi wa sallam* mounted his camel, seated Hadrat Abū Bakr *radiyallāhu ʿanhu* behind him, and proceeded towards Madīnah. An awe-inspiring group of Ansār with weapons proceeded with him. (*Sīratul Mustafā*)

Each person earnestly desired Rasūlullāh *sallallāhu ʿalayhi wa sallam* to be his guest and this ardent and enthusiastic call was made from all around: "O Rasūlullāh! My house is open to you." Rasūlullāh *sallallāhu ʿalayhi wa sallam*

would make *duʿā'* for the person and reply: "This camel is under Allāh's command. I will stay wherever it stops."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* lives in the house of Hadrat Abū Ayyūb Ansārī *radiyallāhu ʿanhu*

The camel eventually stopped in the residential area of the Banū Najjār (who were related to Rasūlullāh *sallallāhu ʿalayhi wa sallam* from his mother's side). It stopped on its own at the spot where the Musjid-e-Nabawī is situated. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not get off his camel. It stood up after some time, went forward, and sat down at the entrance of Hadrat Abū Ayyūb Ansārī's *radiyallāhu ʿanhu* house. It got up once again after some time, returned to the first spot where it had stopped, sat down, and stretched out its neck along the ground. Rasūlullāh *sallallāhu ʿalayhi wa sallam* got off, and Abū Ayyūb Ansārī *radiyallāhu ʿanhu* carried his goods to his house.

Construction of Musjid-e-Nabawī

The first spot where the camel had seated itself belonged to some orphans and it was used to dry dates. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked about its owners and was informed that it belongs to Sahal and Suhayl. He called for these two orphans with a view to purchasing the land from them and constructing a musjid there. Rasūlullāh *sallallāhu ʿalayhi wa sallam* spoke to their uncle who was their guardian. The orphans

said: “We are giving it to you for free. We do not want its reward from anyone except Allāh *taʿālā.*” Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not accept, paid its price, and purchased it.

Zuhrī narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed Hadrat Abū Bakr *radiyallāhu ʿanhu* to hand over the money. Another narration states that Hadrat Abū Bakr *radiyallāhu ʿanhu* paid ten dīnārs for it. (*Fath al-Bārī,* vol. 7, p. 192)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then ordered for the date palms which were on the land to be chopped off, and the graves of the idol-worshippers to be levelled. He then ordered them to make unbaked bricks, and personally took part in the construction. The Ansār and Muhājirūn joined in. Rasūlullāh *sallallāhu ʿalayhi wa sallam* would personally carry the bricks with the Sahābah *radiyallāhu ʿanhum* and say the following couplet:

هذَا الْحِمَالُ لاَ حِمَالُ خَيْبَرْ – هذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ

“This is not the weight of the dates of Khaybar. O Allāh! This weight is the best and most excellent.”

At times he would say the following couplet:

أَللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَة – فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَة

“O Allāh! The real reward is the reward of the Hereafter. So show mercy to the Ansār and

Muhājirūn who are desirous of the reward of the Hereafter alone."

Another narration states:

أَللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرَ الآخِرَة – فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَة

"O Allāh! There is no good except the good of the Hereafter. So help the Ansār and Muhājirūn who are desirous of the good of the Hereafter alone."

Constructing rooms for the pure wives

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* completed the construction of the musjid, he commenced building rooms for his pure wives. Two rooms were constructed, one for Hadrat Saudah bint Zamʿah *radiyallāhu ʿanhā* and the other for Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*. The other rooms were constructed as the need arose. (*Sīratul Mustafā*)

Brotherhood between the Muhājirīn and Ansār

When the Muhājirīn left Makkah, they had to leave behind their families, wives, relatives, houses, and everything else. Rasūlullāh *sallallāhu ʿalayhi wa sallam* established a *mu'ākhāt* (bond of brotherhood) between them and the Ansār so that the worry and stress of separation from their families may be replaced by the affection and kindness of the Ansār. They could help each other at times of need, and console each other at times of calamity. The weak and downtrodden may get strength from the brotherhood of the strong and

powerful. The weak may become a support for the strong. The senior may benefit from the junior and vice versa. The scattered families of the Ans̲ār and Muhājirīn may be attached to a single brotherhood and become a single entity. There must be no sign whatsoever of division and separation. Everyone should hold on collectively to the rope of Allāh *taʿālā*. This *ummah* must be totally safeguarded against the divisions and differences which resulted in the destruction of the Banī Isrāʾīl. Allāh's hand of affection must be on them by virtue of their unity. If any corrupt matter of pride and conceit of the *jāhilīyyah* (pre-Islamic era of ignorance) is still in the hearts, it must be completely uprooted. The heart which is filled with pride, conceit, arrogance and feelings of superiority must be replaced with humility, servitude, brotherhood, and concern for one's fellow humans. The servant and the one who is served, the slave and the master must all be on the same level. All worldly distinctions must be obliterated and replaced by the honour of *taqwā* and piety. Allāh *taʿālā* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقٰكُمْ

"Surely the most honoured among you is the one who is most Allāh-conscious."

Based on the above reasons, Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* had established a brotherhood among the Muhājirūn while they were in Makkah. And when he emigrated to Madīnah, he

established a similar bond between the Ansār and Muhājirūn.

Hāfiz Ibn ʿAbd al-Barr *rahimahullāh* says: *Mu'ākhāt* was established twice: once among the Muhājirūn alone. One Muhājir was made a brother of the other. This *mu'ākhāt* was established in Makkah. The second *mu'ākhāt* was established in Madīnah between the Muhājirūn and Ansār.

The second brotherhood

The second *mu'ākhāt* was established five months after the *hijrah* between forty five Muhājirūn and forty five Ansār. This was done in the house of Hadrat Anas *radiyallāhu ʿanhu*. Each Muhājir was made a brother of each Ansār. (*Fath al-Bārī*, vol. 7, p. 210)

It is impossible to find an equivalent to the manner in which the Ansār fulfilled the duties of brotherhood, their sincerity in the manner in which they fulfilled it, and the preference which they accorded to the Muhājirūn over their own selves. Let alone giving their wealth and properties to the Muhājirūn, the Ansārī who had two wives said to his Muhājir brother: "You can choose whichever of the two you like. I will divorce her and you can marry her after that."

The *Sunan Abī Dā'ūd* and *Jāmiʿ Tirmidhī* narrate from Hadrat Anas *radiyallāhu ʿanhu* who said: "No Ansārī considered himself more eligible than his Muhājir brother in the dirham and dīnār which he

[the Ansārī] owned." (*Zurqānī*, vol. 1, p. 374) (*Sīratul Mustafā*)

On seeing this unique sympathy and consideration of the Ansār, the Muhājirūn said to Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "O Rasūlullāh! We have never come across a people more sympathetic, considerate, sincere, loyal, and supportive in every situation than these people among whom we have settled down. We fear their receiving all the rewards and we totally deprived of them." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "No, [you will be rewarded as well] provided you continue making *duʿā'* for them."

In other words, the kindness of *duʿā'* is no less than the kindness of monetary help. In fact, it is more. Let alone a few dirhams, if all the treasures of the world are placed on one pan of the scale, and one sincere *duʿā'* is placed on the other side of the scale, then – *inshā Allāh* – the pan containing the *duʿā'* will be weightier. And I am not saying *inshā Allāh* as a conditional phrase but as a means for acquiring blessing (*tabarrukan*) and benediction.

In his *Jāmiʿ Sahīh*, *Kitāb at-Tauhid*, *Bāb al-Mashyah wa al-Irādah*, Imām Bukhārī *rahimahullāh* quotes several Ahādīth wherein Rasūlullāh *sallallāhu ʿalayhi wa sallam* said *inshā Allāh* (Allāh willing) not as a conditional phrase but as a means of acquiring blessing.

When any beggar came to Hadrat ʿĀ'ishah Siddīqah *radiyallāhu ʿanhā* and made *duʿā'* for

her, as is the habit of beggars, she would also make *duʿā'* for the beggar and then give something to him or her. Someone asked her: "O Mother of the Believers! You give charity to a beggar and also make *duʿā'* for him just as he makes *duʿā'* for you!?" She replied: "If I only give him something without making *duʿā'* for him, his favour to me would me more than my favour to him. Because *duʿā'* is far better than charity. And so, I repay the *duʿā'* with *duʿā'* so that my charity may remain pure and untainted. It must not be in return for any favour." (*al-Mafātīh Sharh al-Masābīh*)

Therefore, the person who gives a few dirhams and can get sincere *duʿā's* in return should never let such an opportunity pass.

The battles of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

As long as Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in Makkah, he was ordered to invite the people towards *tauhīd* and prohibit them from idol-worship through proofs, evidences, and sound admonition. He had to bear the torments and mischief of the unbelievers with patience so that Allāh's evidence may be established, and the truth distinguished from falsehood.

After the *hijrah*, the Sahābah *radiyallāhu ʿanhum* left their houses, families, relatives, homeland and tribe solely out of love for Islam and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. However, all the Arabs and Jews got together to completely wipe out this small group of Allāh's servants from

existence. When matters reached such a level, Rasūlullāh *sallallāhu ʿalayhi wa sallam* was given permission to fight the one who fights him. The following verse was revealed after the *hijrah*:

أُذِنَ لِلَّذِيْنَ يُقَاتَلُوْنَ بِأَنَّهُمْ ظُلِمُوْا ط وَإِنَّ اللهَ عَلى نَصْرِهِمْ لَقَدِيْرُ.

"The order is given to those with whom the unbelievers fight because they have been wronged. Allāh has the power to help them." (Sūrah al-Hajj, 22: 39)

After collating the Islamic traditions and practices of the Sahābah *radiyallāhu ʿanhum*, there remains no doubt whatsoever that just as jihād is made compulsory for the defence of Islam, offensive jihād for the removal of obstacles from the path of *daʿwah* is also essential until the Resurrection. Rasūlullāh *sallallāhu ʿalayhi wa sallam* waged jihād for both reasons, viz. to repulse the danger of the unbelievers, and for the sake of propagating Islam. (*Aujaz as-Siyar,* p. 96)

Ghazwah

Rasūlullāh *sallallāhu ʿalayhi wa sallam* took a personal and active part in some battles. Such a battle is known as a *ghazwah*. These number twenty three in total. A battle took place in nine of them, and not in the rest.

Sarīyyah

Rasūlullāh *sallallāhu ʿalayhi wa sallam* despatched armies under the command of certain

Sahābah *radiyallāhu ʿanhum*. This is known as a *sarīyyah*. These total forty three in number.

We will now briefly relate the famous battles such as Badr, the treaty of Hudaybiyah, the conquest of Makkah, etc.

The decisive battle of Badr

The decisive and historical battle of Badr took place in Ramadān al-Mubārak 2 A.H. This battle decided the fate of the Islamic *ummah* and the true call to Allāh *taʿālā* on whose result the destiny of the entire human race was confined.

All the victories and successes which the Muslims achieved thereafter, and all the kingdoms and governments which were established after it are indebted to this clear victory which this handful of Muslims achieved on the battlefield of Badr. This is why Allāh *taʿālā* refers to it as *Yaum al-Furqān* (the day of distinction). (*Nabī-e-Rahmat*, p. 287)

Badr is a village about eighty miles from Madīnah. This great battle took place here. Rasūlullāh *sallallāhu ʿalayhi wa sallam* together with 313 of his devoted Sahābah *radiyallāhu ʿanhum* proceeded to the battlefield on the 8th or 12th of Ramadān al-Mubārak. The preparations for this battle can be gauged from the fact that the entire army had only two horses and 60-70 camels.

Supplicating in the court of Allāh *taʿālā*

The battle took place on a Friday on the 17th of Ramadān. Before the battle could start, Rasūlullāh *sallallāhu ʿalayhi wa sallam* occupied himself fully in beseeching Allāh *taʿālā* and crying before Him. He also said to Allāh *taʿālā*: If this handful of Muslims are wiped out, there will be no one on earth to raise the banner of *tauhīd*. (*Rahmatul lil ʿĀlamīn*)

The defeat of the enemies

Within a short while the effects of failure and anxiety were visible in the ranks of the idol-worshippers. Their ranks were scattered by the powerful onslaught of the Muslims, and the results were soon to be seen. The enemy withdrew in confusion and wanted to flee. The senior Quraysh leaders, viz. ʿUtbah, Shaybah, Abū Jahal, and Umayyah ibn Khalaf were killed one after the other. In total, seventy of their men were killed, and an equal number captured. From among the Muslims, six Muhājirūn and eight Ansār were martyred. (*ar-Rahīq al-Makhtūm*, p. 341)

The pitiful condition of Abū Lahab

Abū Lahab did not take part in the battle. When he received news of the defeat in Makkah, he remained silent in sorrow and anger. He died within seven days as per the order:

مُوْتُوْا بِغَيْظِكُمْ

"Die with your anger."

The captives of Badr and the importance of education in Islam

There were two types of people among the captives, those who were wealthy and those who were poor. Rasūlullāh *sallallāhu ʿalayhi wa sallam* ordered the wealthy to pay a ransom and buy their freedom. As for those who were poor, a covenant was taken from them to remain in Madīnah and teach ten children to read and write. This was their ransom. The captives accepted this gladly.

In this, the twenty first century, when the world makes claims to culture and civilization – and especially Europe which claims to be the founder of modern civilization – can never produce the smallest example of such kind treatment to criminals and enemies as displayed by Islam over 1400 years ago. (*Sīrat Rasūl-e-Karīm*)

The treaty of Hudaybiyah, the Bayʿatur Ridwān

Rasūlullāh *sallallāhu ʿalayhi wa sallam* decided to perform ʿumrah in the beginning of Dhū al-Qaʿdah 6 A.H. and donned the *ihrām* for the ʿumrah. A large group of Sahābah *radiyallāhu ʿanhum* numbering about 1400 accompanied him. Hudaybiyah is the name of a well which is one station away from Makkah. The village is also known as Hudaybiyah.

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* miracle

There was a well which was absolutely dry. Through a miracle from Rasūlullāh *sallallāhu ʿalayhi wa sallam*, it gushed forth with water which sufficed the entire army.

On reaching Hudaybiyah, Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent Hadrat ʿUthmān *radiyallāhu ʿanhu* to the Quraysh to inform them that Rasūlullāh *sallallāhu ʿalayhi wa sallam* has come solely to visit the Kaʿbah and perform ʿumrah, and not for any political purpose. When he went to Makkah, the Quraysh held him back. In the meantime, the Muslims heard that he was killed. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard this, he sat beneath an acacia tree and took a pledge (*bayʿah*) of jihād from the Sahābah *radiyallāhu ʿanhum*. This is mentioned in the Qur'ān and is known as Bayʿatur Ridwān.

It was later learnt that it was a false rumour. The Quraysh sent Suhayl ibn ʿAmr to lay down the conditions for a treaty. The following conditions were agreed upon and the treaty was signed. A peace treaty for ten years was agreed upon.

1. The Muslims should return [to Madīnah] at present.

2. They may come [to Makkah] the following year for just three days and then go back.

3. They must not come with any weapons. If they carry their swords, they must remain sheathed.

4. They must not take back any Muslim of Makkah with them.

5. A Muslim wanting to live in Makkah must not be stopped.

6. If any person leaves Makkah for Madīnah, he must be returned.

7. If any person from Madīnah goes to Makkah, the unbelievers will not return him.

Although all these conditions were unfavourable to the Muslims, and the treaty seemed to favour the unbelievers, Allāh *taʿālā* referred to it as a victory (*fath*) and revealed Sūrah al-Fath during this period. The Sahābah *radiyallāhu ʿanhum* were quite displeased with such a humiliating treaty. Hadrat ʿUmar *radiyallāhu ʿanhu* was quite persistent in expressing his displeasure to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. But he said to him: "This is what I have been commanded by Allāh *taʿālā*, and our future success is concealed in this."

The subsequent events proved the correctness of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* response. People from Makkah and Madīnah could now travel to and fro with peace of mind. The unbelievers began coming to Rasūlullāh *sallallāhu*

ʿalayhi wa sallam and the Muslims. The magnetism of Islamic character attracted them to the Muslims. The historians write that an unprecedented number of people embraced Islam during this period. This treaty was really a harbinger for the Conquest of Makkah. (*Aujaz as-Siyar*)

The Conquest of Makkah

As was their norm, the Muslims adhered totally to the conditions of the peace treaty of Hudaybiyah. But the Quraysh broke it in 8 A.H. Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent an envoy to them with some conditions with a view to renewing the treaty. He added that if the conditions were not accepted, the treaty of Hudaybiyah will be broken. The Quraysh opted to break the treaty.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* made full preparations for war and left Madīnah with a group of 10 000 Sahābah *radiyallāhu ʿanhum* on Wednesday, 10 Ramadān al-Mubārak 8 A.H. after the *ʿasr salāh*. On the way, he met Abū Sufyān ibn Hārith ibn ʿAbd al-Muttalib (his paternal cousin and foster brother) and ʿAbdullāh ibn Abī Umayyah (his maternal cousin) at a place called Abwā'. They had emigrated from Makkah and were heading for Madīnah. They sought permission to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam* but he refused because they had persecuted him severely in the past.

The Mother of the Believers Hadrat Umm Salamah *radiyallāhu ʿanhā* interceded on their behalf

saying: “O Rasūlullāh! They are hopeful of your noble character, and your paternal and maternal cousins do not expect to be deprived of your favours. If your mercy and pardon is so widespread, why should they be deprived!?”

On the other side, Abū Sufyān ibn Hārith said: “If you do not permit me entry in your assembly, I will take my son, Jaʿfar, into the desert and we will die there out of hunger and thirst.” By virtue of Umm Salamah’s *radiyallāhu ʿanhā* intercession and the remorse of these two, Rasūlullāh *sallallāhu ʿalayhi wa sallam* permitted them to meet him. They presented themselves before him, embraced Islam, and joined the Muslims heading towards Makkah.

Hāfiz Ibn ʿAbd al-Barr and Muhibb Tabarī narrate: Hadrat ʿAlī *radiyallāhu ʿanhu* advised Abū Sufyān ibn Hārith to stand directly before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and say the words which Hadrat Yūsuf’s *ʿalayhis salām* brother said to Hadrat Yūsuf *ʿalayhis salām*:

قَالُوْا تَاللّٰهِ لَقَدْ آثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ.

“They said: ‘By Allāh! Allāh has indeed chosen you above us, and we were certainly in error.’” (Sūrah Yūsuf, 12: 91)

Hadrat ʿAlī *radiyallāhu ʿanhu* advised him to go directly in front of Rasūlullāh *sallallāhu ʿalayhi wa sallam* because the modesty of Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* blessed face and eyes will prevent Abū Sufyān from being reprimanded.

And so, this is exactly what happened. The Mercy to the World and the Embodiment of Modesty *sallallāhu ʿalayhi wa sallam* replied:

لاَ تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ط يَغْفِرُ اللهُ لَكُمْ ز وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ.

"There is no reproach on you this day. May Allāh forgive you. And He is the most merciful of those who show mercy." (Sūrah Yūsuf, 12: 92)

Abū Sufyān's apology was accepted, and as per Rasūlullāh's *sallallāhu ʿalayhi wa sallam* statement

اَلإِسْلاَمُ يَهْدِمُ مَا كَانَ قَبْلَهُ

"Islam wipes out all [the sins which were committed] before it."

Abū Sufyān's heart was totally purified, and not a single bit of ill-feeling towards Rasūlullāh *sallallāhu ʿalayhi wa sallam* remained. Īmān, *ihsān, ikhlās* and *īqān* (faith, consciousness of Allāh *taʿālā*, sincerity and conviction) were all firmly embedded in his heart in a manner which refused to permit the slightest particle of *kufr* (unbelief) to enter it. He immediately joined Rasūlullāh *sallallāhu ʿalayhi wa sallam* to fight and sacrifice his life for the sake of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

It is said that out of his modesty and shame, Abū Sufyān ibn Hārith never looked at Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the eye. Rasūlullāh

sallallāhu ʿalayhi wa sallam used to testify for Paradise in his favour. May Allāh be pleased with him, and he with Allāh. (*Sīratul Mustafā* as quoted from Zurqānī, vol. 2, p. 300)

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* character and Abū Sufyān ibn Harb's embracing of Islam

The famous Companion of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Abū Sufyān ibn Harb, was till now one of the most ardent enemies of Rasūlullāh *sallallāhu ʿalayhi wa sallam* from the Quraysh. He was the commander of the Quraysh forces in practically all the battles against Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Prior to the Conquest of Makkah, he went out of Makkah to gather information about the Islamic army. The Sahābah *radiyallāhu ʿanhum* captured him at Marr az-Zahrān. But he was pardoned when presented before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Consequently, he embraced Islam immediately, and we now refer to him as Hadrat Abū Sufyān *radiyallāhu ʿanhu*.

After he embraced Islam, Hadrat ʿAbbās *radiyallāhu ʿanhu* said: "O Rasūlullāh! Abū Sufyān is from among the Makkan leaders, and he likes positions of authority. So give him something which would be a source of honour, pride and distinction for him." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Very well. Announce that any person who seeks refuge in Abū Sufyān's house is safe.." Abū Sufyān said: "O Rasūlullāh! How will all the people fit in my house!?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Any person who

seeks refuge in Musjid-e-Harām is also safe." Abū Sufyān said: "O Rasūlullāh! Even the Musjid will not suffice." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Any person who keeps his door closed is safe." Abū Sufyān said: "Yes, there is plenty of scope in this." (*Sīratul Mustafā*, vol. 3, p. 20)

Today is a day of showing mercy

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* proceeded from Marr az-Zahrān, he ordered Hadrat ʿAbbās *radiyallāhu ʿanhu* to proceed to the mountain with Abū Sufyān so that the latter can see the true extent of the Muslim army. When the tribes began passing them one after the other, Abū Sufyān *radiyallāhu ʿanhu* was astounded [by the large numbers] and said: "Your nephew's kingdom is really vast." Hadrat ʿAbbās *radiyallāhu ʿanhu* replied: "This is not kingship, it is prophet-hood."

Glory to Allāh! What an enlightening reply!

The flag of the Muhājirūn was held by Hadrat Zubayr *radiyallāhu ʿanhu*, and of the Ansār by Hadrat Saʿd ibn ʿUbādah *radiyallāhu ʿanhu*. When the latter passed by and saw Abū Sufyān, he was overcome by vim and vigour, and said:

اليوم يوم الملحمة – اليوم تستحل الكعبة

"Today is a day of fighting. Today fighting and killing will be lawful in the Kaʿbah."

Abū Sufyān *radiyallāhu ʿanhu* became terrified and asked about the identity of these people. Hadrat ʿAbbās *radiyallāhu ʿanhu* replied: "These are the armies of the Muhājirūn and Ansār among whom Rasūlullāh *sallallāhu ʿalayhi wa sallam* is present."

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed by, Abū Sufyān *radiyallāhu ʿanhu* said: "O Rasūlullāh! Did you order Saʿd ibn ʿUbādah to kill your own people?!" He then quoted Hadrat Saʿd's statement and said: "O Rasūlullāh! I beseech you in the name of Allāh and our family ties, you surpass everyone in kindness and maintaining family ties."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

يا أبا سفيان، اليوم يوم المرحمة، يعزّ الله فيه قريشا.

"O Abū Sufyān! Today is a day of mercy. Allāh will honour the Quraysh today."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then ordered for the flag to be taken from Saʿd ibn ʿUbādah *radiyallāhu ʿanhu* and given to his son, Qays *radiyallāhu ʿanhu*. (*Sīratul Mustafā*, p. 22)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

"O Allāh! Send salutations and peace forever and ever to Your beloved, the best creation of all."

A humble entry into Makkah Mukarramah

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then entered Makkah through Kadā', and paid particular and absolute respect and reverence for the Kaʿbah while entering. He entered humbly with his head lowered, and not like the entry of the royalty.

The *Sahīh Bukhārī* narrates from ʿAbdullāh ibn Mughaffal *radiyallāhu ʿanhu*: "I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* entering on the day of the Conquest of Makkah. He was on his camel and reciting Sūrah al-Fath in a melodious tone."

While Rasūlullāh *sallallāhu ʿalayhi wa sallam* displayed happiness, joy and enthusiasm at the time of this glorious conquest, the effects of humility, modesty, and an unassuming nature were visibly seen on his face. He was mounted on his camel, and his head was lowered to such an extent that his blessed beard was touching the wooden section of the saddle. His attendant, Usāmah ibn Zayd *radiyallāhu ʿanhu* was sitting behind him. (*Bukhārī*)

Hadrat Anas *radiyallāhu ʿanhu* narrates: "When Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered Makkah as a conqueror, all the people were staring at him, but he had his head lowered out of modesty and humility." (Narrated by Hākim through a sound transmission)

The *Muʿjam* of Tabarānī narrates from Hadrat Abū Saʿīd Khudrī *radiyallāhu ʿanhu*: Rasūlullāh

sallallāhu ʿalayhi wa sallam said on the day of the Conquest of Makkah: “This is what Allāh had promised me. He then recited this sūrah:

إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ

“When the help of Allāh comes, and victory.”

(Zurqānī, vol. 2, p. 32)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was thinking of the time when he emigrated from this city in a state of helplessness and powerlessness. He had to flee from the enemies and leave all alone. Now the time has come when he is entering it with Allāh’s *taʿālā* help and assistance with full force and as a great conqueror. This is the bounty of Allāh which He bestows on whomever He wills.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed Kadā’ and entered from the upper section of Makkah. He ordered Khālid ibn Walīd *radiyallāhu ʿanhu* to enter from the lower section of Makkah via Kudā, and Zubayr *radiyallāhu ʿanhu* to enter from the upper section, i.e. via Kadā’. He emphasised on them not to initiate any fighting, but to merely fight the one who attacks them. He then entered with complete respect and humility.

When he entered Makkah, he proceeded first to the house of Umm Hānī bint Abī Tālib. He took a bath and performed eight *rakʿats* of salāh as it was the time of *chāsht* (mid-morning). (*Bukhārī*)

Once peace was established, people were guaranteed peace, they all felt safe and secure, and the conquest of Makkah was completed; Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered Musjid-e-Harām. (*Sīratul Mustafā*, vol. 3, p. 27)

Entry into Musjid-e-Harām

Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered Musjid-e-Harām after the conquest and performed *tawāf*. The *Dalā'il Bayhaqī* and *Dalā'il Abī Nuʿaym* narrate from ʿAbdullāh ibn ʿUmar *radiyallāhu ʿanhu*: When Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered the Haram, 360 idols were placed around the Kaʿbah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* pointed towards each idol with a walking stick and read the verse:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

"The truth has arrived, and falsehood vanquished."

And each idol would fall face down. (*Sīratul Mustafā*, p. 27)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was riding his camel when he entered the Haram. He performed *tawāf* in the same condition. He then called for ʿUthmān ibn Talhah, took the key of the Kaʿbah from him, and had the Kaʿbah opened. Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered and performed salāh inside. This was on the 20th of Ramadān. He then stood at the door of Kaʿbah with the key in his hand, and delivered the following sermon. (*Sīratul Mustafā*)

The sermon on the occasion of the Conquest of Makkah

This was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* first general address. He conveyed Allāh's message as His vicegerent. This address was not only directed to the people of Makkah but to the entire world.

لا إله إلا الله وحده لا شريك له، صدق وعده ونصر عبده، هزم الأحزاب وحده. ألا، كلّ مأثرة أو دم أو مال يدعى فهو تحت قدمي هاتين إلا سدانة البيت وسقاية الحجاج...

There is none worthy of worship except Allāh, He is one, He has no partner. He fulfilled His promise, helped His servant, and defeated the armies single-handedly. Listen! All claims to pride, acts of revenge, and monetary claims are [trampled] beneath my feet, except for the supervision of the Kaʿbah and providing water to the pilgrims...

يا معشر قريش! إن الله قد أذهب عنكم نخوة الجاهلية وتعظمها بالآباء. الناس من آدم، وآدم من تراب.

O assembly of Quraysh! Allāh *taʿālā* has wiped out the pride and arrogance of *jāhilīyyah*. All people are from Ādam, and Ādam is created from soil.

He then read the following verse of the Qur'ān:

يَا أَيُّهَا النَّاسُ، إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ، إِنَّ اللهَ عَلِيْمٌ خَبِيْرٌ.

“O people! We created you from a male and a female. And We made you into groups and tribes so that you may recognize each other. Surely the noblest of you in the sight of Allāh is the most righteous of you. Allāh is all-knowing, all-aware.” (Sūrah al-Hujurāt, 49: 13)

إِنَّ اللهَ وَرَسُوْلَهُ حَرَّمَ بَيْعَ الْخَمْرِ.

“Surely Allāh and His Messenger have made transactions involving alcohol impermissible.”

Tauhīd is the foundation of all deeds and beliefs, and the fundamental message of Islam. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* commenced with it.

The fundamental meaning of the sermon

If a person killed another, the Arabs considered it a tribal right to avenge his death. If the killer was not apprehended immediately, the name of the one who was killed was entered in the tribal register, and the duty of avenging his death was carried out even after many years. If the killer passed away, they would kill a person from his family or tribe. In like manner, the demand for blood shedding would continue from generation to generation. Avenging the blood of another was considered to be one of the most admirable practices in Arabian society. Many other baseless things were included among the admirable practices of the tribe. Islam came to wipe out all such practices. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to

the practice of revenge, blood shedding, and all other baseless practices: “They are all trampled under my feet.”

Differences in rank and position among the Arabs and other nations were established on the basis of lineage, ethnicity, family and tribe. This is similar to the Hindu practice of having four levels in society. The lowest among them are the Shaudar who are considered to be equal to animals. They imposed certain obstacles on them which prevented them from ever aspiring to reach a higher level.

The greatest favour which Islam did to the entire world was the establishment of general equality. That is, the Arabs, non-Arabs, noble, ignoble, kings and slaves are all equal. Every person can progress to the highest level. Rasūlullāh *sallallāhu ʿalayhi wa sallam* read the Qur’ānic verse in this regard and then explained it as follows: “All people are from Ādam, and Ādam is created from soil.”

After the sermon, Rasūlullāh *sallallāhu ʿalayhi wa sallam* looked at the crowd and saw the tyrants of the Quraysh in front of him. There were those who were at the forefront in trying to obliterate Islam, those who used to hurl verbal abuses at him, those who uttered obscenities at him, those who threw thorns in his path, those who caused his feet to be soaked in blood when he used to address people, those whose thirst could only be quenched by the blood of prophet-hood, those whose attacks used to strike the walls of Madīnah, and those who

used to place the Muslims on the burning desert sand and brand their chests with burning embers.

The Quraysh are pardoned

The Mercy to the Worlds *sallallāhu ʿalayhi wa sallam* looked at them all and asked in a terrifying tone: "Do you know what I am going to do to you?"

Although these people were tyrants and merciless, they were very perceptive of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* temperament. They replied:

أَخٌ كَرِيْمٌ وَابْنُ أَخٍ كَرِيْمٍ

"You are a noble brother, and the son of a noble brother."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

لاَ تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ، إِذْهَبُوْا فَأَنْتُمُ الطُّلَقَاءُ

"There is no reproach on you today. You may go, you are all free." (*Subul al-Hudā wa ar-Rashād*, vol. 5, p. 242)

The unbelievers of Makkah had taken possession of the houses of all the Muhājirūn. It was now the time to regain their rights for them. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* ordered them to give up all their claims over their properties. (*Sīratun Nabī*, p. 293)

Supervision of the Kaʿbah and providing water to pilgrims

After delivering the sermon, Rasūlullāh *sallallāhu ʿalayhi wa sallam* seated himself in the musjid with the Kaʿbah key in his hand. Hadrat ʿAlī *radiyallāhu ʿanhu* stood up and said: "O Rasūlullāh! Give the key to us so that together with having the responsibility of providing zam zam water to the pilgrims, we will have the honour of being the custodians of the Kaʿbah." The following verse was revealed:

إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا

"Allāh orders you to return the trusts to their rightful owners."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* called for ʿUthmān ibn Talhah and gave the key to him, saying: "You can have this key forever (it will remain in your family). I have not given it to you, but Allāh asked me to give it to you. None except a tyrant and usurper will take it from you." (*Sīratul Mustafā*, vol. 3, p. 30)

As per Rasūlullāh's *sallallāhu ʿalayhi wa sallam* instruction, the key is in his family to this day.

Return from Makkah Mukarramah to Madīnah Munawwarah

Rasūlullāh *sallallāhu ʿalayhi wa sallam* remained in Makkah for fifteen days after the conquest. The Ansār felt grieved over the fact that Rasūlullāh

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sallallāhu ʿalayhi wa sallam would now remain in Makkah and they will be far away from him. But when he came to know of their concern, he said: "No. My living and my dying will be with you." He then appointed Hadrat ʿUtāb ibn Usayd *radiyallāhu ʿanhu* as the governor of Makkah and departed for Madīnah Munawwarah. (*Sīrat Rasūl-e-Akram*, p. 128)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

"O Allāh! Send salutations and peace forever and ever to Your beloved, the best creation of all."

The Farewell Pilgrimage

Rasūlullāh *sallallāhu ʿalayhi wa sallam* made intention to perform hajj in 10 A.H. It was the last hajj of his life and is therefore known as Hajjatul Wadāʿ (The Farewell Pilgrimage). He delivered a sermon to the Sahābah *radiyallāhu ʿanhum* in ʿArafāt and Minā in a manner which indicated it was his final presence and meeting.

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* made his intention for hajj, he informed the Sahābah *radiyallāhu ʿanhum* and they also made preparations to join him. When this information reached the areas out of Madīnah, people in large groups left with the intention of performing hajj with Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and a countless number of people joined. Such a large number of Muslims was not seen before. According

to one estimate, they numbered 144 000 or 124 000. (*Rahmatul lil ʿĀlamīn*)

All Rasūlullāh's *sallallāhu ʿalayhi wa sallam* wives joined him on this journey. (*Asah as-Siyar*). He donned the *ihrām* from Dhul Hulayfah and stopped at Sarif via Rauhā', 'Arij and Abwā'. After the 4th of Dhū al-Hijjah, he entered Makkah via Thanīyyatul ʿUlyā. On entering Musjid-e-Harām, he performed *tawāf* and *saʿy*. He remained in Makkah until the 8th, and then proceeded to Minā. He remained in Minā for that day, and left for ʿArafāt on Friday the 9th of Dhū al-Hijjah. He sat on his camel and delivered his greatest sermon which is one of the greatest treasures of Islam. (*Ahsan as-Siyar*, p. 64)

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* sermon on the occasion of the Farewell Pilgrimage

We are quoting the entire sermon which Rasūlullāh *sallallāhu ʿalayhi wa sallam* delivered on the day of ʿArafah. The sermon which he delivered during the *ayyām-e-tashrīq* is also quoted. Both these sermons contain immense admonition and encompass numerous benefits.

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هذَا فِيْ شَهْرِكُمْ هذَا فِيْ بَلَدِكُمْ هذَا، أَلاَّ إِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوْعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوْعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُهُ مِنْ دِمَائِنَا دَمُ ابْنُ رَبِيْعَةَ الْحَارِثِ كَانَ مُسْتَرْضِعًا فِيْ بَنِيْ سَعَدٍ فَقَتَلَتْهُ هُذَيْلٌ، وَرِبَا الْجَاهِلِيَّةِ مَوْضُوْعٌ، وَأَوَّلُ رِبًا أَضَعُ مِنْ رِبَانَا رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوْعٌ كُلُّهُ، فَاتَّقُوا اللهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوْهُنَّ بِأَمَانَةِ

اللهِ وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ بِكَلِمَةِ اللهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوْطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُوْنَهُ، فَإِذَا فَعَلْنَ ذلِكَ فَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ، وَقَدْ تَرَكْتُ فِيْكُمْ مَا لَمْ تَضِلُّوْا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ، كِتَابَ اللهِ، وَأَنْتُمْ تُسْئَلُوْنَ عَنِّيْ، فَمَاذَا أَنْتُمْ قَائِلُوْنَ؟ قَالُوْا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ، فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكِبُهَا إِلَى النَّاسِ، أَللَّهُمَّ اشْهَدْ ثَلاَثَ مَرَّاتٍ. (رواه مسلم)

O people! Your lives, your honour and your wealth are all sacred to each other just as this day, this month, and this city are all sacred. All the matters related to *jāhilīyyah* are crushed beneath my feet. All the *jāhilī* claims of blood are cancelled. I first of all cancel the blood of Ibn Rabīʿah[1] al-Ḫārith who was brought up among the Banū Saʿd and the Hudhayl [tribe] killed him. All the interest and usury of *jāhilī* times is written off. I first of all write off the usury of ʿAbbās ibn ʿAbd al-Muttalib.

Fear Allāh with regard to your women. You have obtained them as a trust from Allāh, and made lawful their private parts for yourself by the word of Allāh. You have the right of not permitting them to allow anyone whom you dislike from coming to their beds. If they do this, you may beat them lightly. And you are duty bound to provide them with food and clothing according to the norm.

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[1] Instead of Ibn Rabīʿah, the *Musnad* of Imām Aḥmad ibn Ḥambal mentions the name Rabīʿah. But it refers to Ibn Rabīʿah himself. Refer to the footnote of *Nabī-e-Raḥmat*, p. 534 for details.

I am leaving behind something which, if you hold on to, you will never go astray: the Book of Allāh. You will be asked about me [on the day of Resurrection]. What reply will you give?

The Sahābah *radiyallāhu ʿanhum* replied: We will testify that you conveyed Allāh's message to us, you fulfilled the trust of Allāh and you desired the well-being of the *ummah*.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* pointed his index finger to the sky and said three times: O Allāh, You be witness to this.

The following is the sermon which Rasūlullāh *sallallāhu ʿalayhi wa sallam* delivered during the *ayyām-e-tashrīq*:

يَا أَيُّهَا النَّاسُ! هَلْ تَدْرُوْنَ فِيْ أَيِّ شَهْرٍ أَنْتُمْ وَفِيْ أَيِّ يَوْمٍ أَنْتُمْ وَفِيْ أَيِّ بَلَدٍ أَنْتُمْ؟ فَقَالُوْا: فِيْ يَوْمٍ حَرَامٍ، وَفِيْ بَلَدٍ حَرَامٍ، وَفِيْ شَهْرٍ حَرَامٍ. قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هذَا وَفِيْ شَهْرِكُمْ هذَا وَفِيْ بَلَدِكُمْ هذَا إِلَى يَوْمِ تَلْقَوْنَهُ. ثُمَّ قَالَ: اسْمَعُوْا مِنِّيْ تَعِيْشُوْا، أَلاَ لاَ تَظْلِمُوْا، أَلاَ لاَ تَظْلِمُوْا، أَلاَ لاَ تَظْلِمُوْا، إِنَّه لاَ يَحِلُّ مَالَ إِمْرِءٍ مُسْلِمٍ إِلاَّ بِطِيْبِ نَفْسٍ مِنْهُ. أَلاَ وَإِنَّ كُلَّ دَمٍ وَمَالٍ وَمَأْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ تَحْتَ قَدَمَيْ هذه إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّ أَوَّلَ دَمٍ يُوْضَعُ دَمُ رَبِيْعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ كَانَ مُسْتَرْضِعًا فِيْ بَنِيْ لَيْثٍ فَقَتَلَتْهُ هُذَيْلٌ.

أَلاَ وَإِنَّ كُلَّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوْعٌ وَإِنَّ اللهَ عَزَّ وَجَلَّ قَضَى أَنَّ أَوَّلَ رِبًا يُوْضَعُ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، لَكُمْ رُءُوْسُ أَمْوَالِكُمْ لاَ تَظْلِمُوْنَ وَلاَ تُظْلَمُوْنَ. أَلاَ وَإِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمٍ خَلَقَ السَّموتِ وَالأَرْضِ. ثُمَّ قَرَأَ: إِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتَابِ اللهِ يَوْمَ خَلَقَ السَّموتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ، ذلِكَ

الدِّيْنُ الْقَيِّمُ، فَلاَ تَظْلِمُوْا فِيْهِنَّ أَنْفُسَكُمْ. أَلاَ لاَ تَرْجِعُوْا بَعْدِيْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلاَ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّوْنَ وَلَكِنَّهُ فِي التَّحْرِيْشِ بَيْنَكُمْ. وَاتَّقُوا اللهَ فِي النِّسَاءِ فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٌ لاَ يَمْلِكْنَ لأَنْفُسِهِنَّ شَيْئًا، وَإِنَّ لَهُنَّ عَلَيْكُمْ حَقًّا وَلَكُمْ عَلَيْهِنَّ حَقًّا، أَنْ لاَ يُوْطِئْنَ فُرُشَكُمْ أَحَدًا غَيْرَكُمْ وَلاَ يَأْذَنَ فِيْ بُيُوْتِكُمْ لأَحَدٍ تَكْرَهُوْنَهُ، فَإِنْ خِفْتُمْ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ، وَإِنَّمَا أَخَذْتُمُوْهُنَّ بِأَمَانَةِ اللهِ وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ بِكَلِمَةِ اللهِ عَزَّ وَجَلَّ، أَلاَ وَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلى مَنِ ائْتَمَنَهُ عَلَيْهَا وَبَسَطَ يَدَيْهِ. وَقَالَ: أَلاَ! هَلْ بَلَّغْتُ؟ أَلاَ هَلْ بَلَّغْتُ؟ ثُمَّ قَالَ: لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ فَإِنَّهُ رُبَّ مُبَلَّغٍ أَسْعَدُ مِنْ سَامِعٍ. (رواه الإمام أحمد عن أبي حرة الرقاشي عن عمّه).

O people! Do you know what month, day and land you are in? They replied: In a sacred day, in a sacred land, and in a sacred month. He said: Your lives, wealth and honour are sacrosanct [prohibited to you] until the Resurrection like the sanctity of this day, month and place. He then said: Hear from me the things which would enable you to live life in the proper manner. Beware, do not commit any act of oppression. Beware, do not commit any act of oppression. Beware, do not commit any act of oppression. It is not permissible to take the wealth of any Muslim unless he approves willingly.

Listen! Every claim to life and wealth, and every vestige of *jāhilīyyah* is cancelled forever. The first claim to life which is cancelled is that of Rabīʿah ibn al-Ḫārith ibn ʿAbd al-Muṯṯalib. He was brought

up by the Banū Layth and the Hudhayl [tribe] killed him.

All the interest and usury of *jāhilīyyah* is also cancelled. Allāh *taʿālā* has decreed that the first usury to be cancelled is the usury of ʿAbbās ibn ʿAbd al-Muttalib. You have the right over the capital wealth – you should neither wrong anyone nor allow yourself to be wronged.

Listen! The circle of time has returned as it had been on the day when Allāh *taʿālā* created the heavens and the earth. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then read this verse: The number of months is twelve in the Book of Allāh from the time He created the heavens and the earth. Four of them are sacred. This is the firmly-established religion. So do not wrong yourselves in these months.

Listen! Do not revert to becoming unbelievers after me by fighting and killing yourselves. Listen! Satan has given up hope of influencing those who perform salāh from worshipping him. But he will sow discord among you.

Fear Allāh *taʿālā* with regard to your women because they are under your care, they do not have any authority over their own selves. They have certain rights over you and you have certain rights over them. Your right over them is they must not permit anyone but you to your beds, and they must not permit anyone whom you disapprove of in your homes. If you perceive disobedience on their part, admonish them, stay

away from their beds, and beat them lightly. They have the right of food and clothing according to the norm. You have obtained them as a trust from Allāh, and made lawful their private parts for yourself by the word of Allāh. Listen! Anyone having a trust must return it to its rightful owner.

Have I conveyed the message? Have I conveyed the message? The one who is present must convey this message to the one who is not here, because many an absent person is more fortunate than the one who is present [i.e. he is able to derive more benefit from the one who was present]. (*Nabī-e-Ra<u>h</u>mat*, p. 538)

A famous European historian, Lord Akerton, had said with regard to the French "Charter of Human Rights: "This one single page is weightier than all the books in the libraries of the world, and more powerful than the armies of Napoleon." This is certainly an exaggeration. But we will not be exaggerating if we were to say with regard to Rasūlullāh's *<u>s</u>allallāhu ʿalayhi wa sallam* Farewell Sermon: The heavens have gone through countless changes, but they have not heard a more heart-rending and sincere voice for the respect of humanity.

Everywhere there is a call for the protection of human rights, but everyone knows that it is merely a veil behind which freedom and human dignity are trampled upon in every corner of the world. The present civilization has innovated new ways of imposing oppression and tyranny on humanity. These ways are so terrifying that you

will not find similar examples in even the darkest moments of world history. The nations which make claims of being at the forefront for demanding human rights are also at the forefront in innovating new ways and technologies for the destruction of humanity.

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* sermon was neither the product of a political expediency, nor the result of a temporary zeal. This was the final message to humanity by Allāh's final Messenger, in which he demonstrated that the secret behind human existence lies in the respect of humanity.

In Dhū al-Hijjah 10 A.H. (February 632) Rasūlullāh *sallallāhu ʿalayhi wa sallam* decided to perform the last hajj of his life, and ordered all his pure wives to join him. The Arabs of every place were desirous of having the good fortune of accompanying him. A sea of people was seen in every direction, coming in waves. About 100 000 devoted Muslims joined Rasūlullāh *sallallāhu ʿalayhi wa sallam* with echoes of the *talbiyah* ringing out from all directions. They were all saying:

لَبَّيْكَ أَللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لاَ شَرِيْكَ لَكَ.

O Allāh! We are here before You. O Allāh! We are here before You. O Allāh! You have no partner. All praise, bounty and kingship belongs to You alone. You have no partner.

They were all proceeding towards the House of Allāh *taʿālā*. The heavens did see bigger gatherings of humans, but they never witnessed a scene as unique as this. This caravan of the most righteous of Allāh's servants under the leadership of the most perfect human were proceeding as though the effulgence of acceptance and acknowledgement of the truth seemed to be pouring forth from the earth to the heavens. In ʿArafāt, Rasūlullāh *sallallāhu ʿalayhi wa sallam* lay beneath a stretched out blanket at a spot called Namirah. In the afternoon, he mounted his camel, Qaswā', and called out:

يا أيها الناس إسمعوا قولي

O people! Listen to what I have to say.

He then said:

يا أيها الناس إسمعوا فإني لا أدري لعلي لا ألقاكم بعد عامي هذا، في موقفي هذا، في شهركم هذا، في بلدكم هذا.

O people! Listen, because I may not meet you after this year, at this place, in this month, and in this city.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* delivered an eloquent sermon which caused the plains and mountains of ʿArafāt to echo. He wanted to make them feel the importance of the time and place, and so he said:

أتدرون أي يوم هذا؟ قالوا: الله ورسوله أعلم، قال فإن هذا يوم حرام، أتدرون أي بلد هذا؟ قالوا: الله ورسوله أعلم، قال بلد حرام، قال أتدرون أي شهر هذا؟ قالوا الله ورسوله أعلم. قال شهر حرام.

"Do you know what day this is?" They replied: "Allāh and His Messenger know best." He said: "This is a sacred day. Do you know what city this is?" They replied: "Allāh and His Messenger know best." He said: "It is a sacred city. Do you know what month this is?" They replied: "Allāh and His Messenger know best." He said: "It is a sacred month."

They all acknowledged the fact that he fulfilled the responsibilities of prophet-hood for 23 consecutive years by saying: "We testify that you fulfilled your responsibility."

On the other side, Allāh *taʿālā* announced:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ

"Today have I perfected for you your religion and completed My favour on you." (Sūrah al-Mā'idah, verse 3)

The sequence of divine revelation which had commenced in the seclusion of the cave of Hirā' was completed in this vast assembly on the plains of ʿArafāt. Rasūlullāh *sallallāhu ʿalayhi wa sallam* advised them:

فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ

hesabah.org | hesabah@gmail.com

"The one who is present must convey this message to the one who is not here." (*Tārīkhī Maqālāt*, pp. 3-6)

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* farewell sermon most certainly deserves to be made an amulet for one's life because it contains excellent words of advice and admonition for the entire *ummah*. The note which Professor Khalīq Ahmad Nizāmī Marhūm wrote under it is also very effective and valuable. It is an expression of his spiritual and religious emotions and inclinations. It may well be the means for Allāh pardoning him. This is certainly not difficult for Allāh *taʿālā*. May Allāh *taʿālā* reward him. (compiler)

Demise

On Monday morning, Rasūlullāh *sallallāhu ʿalayhi wa sallam* raised the curtain which was suspended between the room of Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* and Musjid-e-Nabawī. The salāh was in progress at the time. He continued watching the scene which was actually the result of his pure teachings. His face was beaming and lips were smiling from this scene. Hadrat Abū Bakr *radiyallāhu ʿanhu* assumed that Rasūlullāh *sallallāhu ʿalayhi wa sallam* wanted to join in the salāh, and so he moved back. Rasūlullāh *sallallāhu ʿalayhi wa sallam* indicated with his hands for him to continue. His indication was sufficient to set the minds of everyone at rest. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then lowered the curtain and Hadrat Abū Bakr *radiyallāhu ʿanhu* completed the salāh.

When the day progressed further, Rasūlullāh *sallallāhu ʿalayhi wa sallam* called for his beloved daughter, Hadrat Fātimah *radiyallāhu ʿanhā*. He whispered something into her ears and she began crying. He then whispered something else, and she began smiling. She relates: "The first thing he said to me was that he is about to depart from this world. And the second thing which he said was that I will be the first one from the Ahl al-Bayt to join him." Rasūlullāh *sallallāhu ʿalayhi wa sallam* also gave her the following glad tiding on that day:

سيدة نساء العالمين

"The leader of the women of the world." (*Bukhārī*, on the authority of Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* called for Hadrat Hasan and Hadrat Husayn *radiyallāhu ʿanhumā*. He kissed them and advised the people to respect them. He then called for his pure wives and advised them. Hadrat ʿAlī *radiyallāhu ʿanhu* was called, Rasūlullāh *sallallāhu ʿalayhi wa sallam* placed his head on his lap, and advised him as well. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* blessed saliva was falling on Hadrat ʿAlī's *radiyallāhu ʿanhu* face.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said on this occasion:

الصلوةُ الصلوةُ وما ملكت أيمانكم

https://darulifta-deoband.com/home/en/

“Be mindful of salāh and the slaves which you own.”

Hadrat Anas *radiyallāhu ʿanhu* says: “This was Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* final advice.” Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* narrates: “Rasūlullāh *sallallāhu ʿalayhi wa sallam* kept on repeating this advice.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* now began experiencing the pangs of death. Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* was supporting him at the time. A glass of water was kept at his head side. He would dip his hand in the water and pass it over his face. His face would turn red at times, and blue at times. He was uttering these words:

لا إله إلا الله، إن للموت سكراتٍ

“There is none worthy of worship except Allāh. Death certainly comes with its pangs.” (*Bukhārī*)

ʿAbd ar-Rahmān ibn Abī Bakr *radiyallāhu ʿanhu* entered with a fresh *miswāk* in his hand. When Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* eyes fell on the *miswāk*, Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* softened it with her teeth and gave it to him. He used it, raised his hand, and said:

اللهم الرفيق الأعلى

“I have now opted for the highest companionship [of Allāh *taʿālā*].”

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* blessed soul left his pure body on Monday, 12th Rabīʿ al-Awwal 11 A.H. corresponding with 9th June 632 at the time of *chāsht* (mid-morning). He was 63 years and four days old according to the lunar calendar.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

أَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ

(*Ahsan as-Siyar* of Maulānā Mahbūb Ahmad Nadwī, p. 82) (as quoted from *Rahmatul lil ʿĀlamīn* of Qādī Muhammad Sulaymān Mansūrpūrī *rahimahullāh*)

The pure statements of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

(selected by Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh*)

١. لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ

Being informed about an incident cannot equal witnessing it.

Note: If people bear this fact in mind, they will save themselves from many complications and embarrassments.

٢. اَلْحَرْبُ خُدْعَةٌ

War is a tactic.

Note: At times, tactical moves and ingenuity are more beneficial than bravery in war. Thus, as per this Hadīth, there is no prohibition in resorting to it. However, it is not permissible to break covenants and treaties.

٣. اَلْمُسْلِمُ مِرْءَاةُ الْمُسْلِمِ

A Muslim is a mirror for another Muslim.

Note: Each believer's heart must be clear and unsoiled like a mirror towards another believer. A believer must have a sincere desire for the other's faults to be concealed within himself, and must not be exposed to others.

٤. اَلْمُسْتَشَارُ مُؤْتَمَنٌ

The person whose counsel is sought is placed in a position of trust.

٥. اَلدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ

The person who directs towards good is like the one who does it himself.

٦. اِسْتَعِيْنُوْا عَلَى الْحَوَائِجِ بِالْكِتْمَانِ

Conceal your efforts to obtain the fulfilment of needs.

Note: One should not publicise his needs unnecessarily or else it will give the enemy an opportunity to hinder and interfere.

٧. اِتَّقُوا النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ

Fear the Hell-fire even if it is by a piece of a date.

Note: Do not hesitate in carrying out even the smallest of good deeds. Your salvation may well depend on it.

٨. اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

This world is a prison for the believer and a paradise for the unbeliever.

٩. اَلْحَيَاءُ خَيْرٌ كُلُّهُ

Modesty is absolute and utter goodness.

١٠. عِدَةُ الْمُؤْمِنِ كَأَخْذِ الْكَفِّ

The believer's verbal promise is like a handshake [it is just as binding and firm].

Note: A believer must be as concerned and adherent to his verbal promise as though he has struck the hand of the other and made a firm pledge. Thus, every word of a believer must be as if it is cast in stone.

١١. لاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةَ أَيَّامٍ

It is not lawful for a believer to sever ties from his brother for more than three days.

Note: If there is a mutual dispute with regard to a worldly matter, they must end it within three days. The Hadīth refers to the other party as "his brother". There is much wisdom in this.

١٢. لَيْسَ مِنَّا مَنْ غَشَّنَا

The one who is deceitful to us is not of us.

١٣. مَا قَلَّ وَكَفٰى خَيْرٌ مِمَّا كَثُرَ وَأَلْهٰى

The thing which is little and sufficient is better than something which is plentiful but causes a person to become heedless and neglectful.

١٤. اَلرَّاجِعُ فِيْ هِبَتِهِ كَالرَّاجِعِ فِيْ قَيْئِهِ

The person who takes back a gift is like a person who takes back his vomit.

١٥. اَلْبَلاَءُ مُؤَكَّلٌ بِالْمَنْطِقِ

Calamities are commissioned by speech.

Note: If a person can control his tongue, he will be able to save himself from numerous calamities, worries and miseries.

١٦. اَلإِنْسَانُ كَأَسْنَانِ الْمُشْطِ

The similitude of man is like the teeth of a comb.

Note: The entire comb is rendered defective by the breaking of a few of its teeth. Similarly, a few people falling into corruption can corrupt the entire society.

١٧. اَلْغِنَى غِنَى النَّفْسِ

True wealth is wealth of the heart.

Note: As long as contentment of the heart is not achieved, a person remains a pauper no matter how much wealth and riches he has.

١٨. اَلسَّعِيْدُ مَنْ وُعِظَ بِغَيْرِهِ

A fortunate person is one who takes admonition by looking at the condition of others.

Note: In other words, he looks at the consequences suffered by others and thereby sets right his own affairs.

١٩. إِنَّ مِنَ الشِّعْرِ لَحِكْمَةً وَإِنَّ مِنَ الْبَيَانِ لَسِحْرًا

Some poetry is filled with wisdom, and some speeches are captivating like magic.

٢٠. عَفْوُ الْمُلُوْكِ إِبْقَاءُ الْمُلْكِ

The pardoning of rulers ensures the continuous survival of the country.

Note: If the ruler is harsh and stern over every matter, he will destroy the population and the country will be deserted.

٢١. اَلْمَرْءُ مَعَ مَنْ أَحَبَّ

A person will be with those whom he loves.

Note: This is an excellent prescription given to the entire *ummah*. If we could practise just on this, we will succeed and be blessed with the companionship of the pious and righteous.

٢٢. مَا هَلَكَ إِمْرُءٌ عَرَفَ قَدْرَهُ

The person who recognizes his true worth will not be destroyed.

https://darulifta-deoband.com

Note: When a person recognizes his true self, the doors to recognizing Allāh are opened to him. Hadrat ʿAlī *radiyallāhu ʿanhu* said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Recognizing one's self is the means to recognizing Allāh *taʿālā*.

٢٣. اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ

The establishment of a child's lineage is to the woman's husband and her lawful master. The child of an adulteress is deprived of a lineage.

Note: The child of an adulteress is attributed to his mother and not to the father.

٢٤. اَلْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

The upper hand is better than the lower hand.

Note: The spending hand is better than the begging hand. This shows the virtue and merit of spending and giving.

٢٥. لاَ يَشْكُرُ اللهَ مَنْ لاَ يَشْكُرُ النَّاسَ

The person who is not grateful to people cannot be grateful to Allāh *taʿālā*.

٢٦. حُبُّكَ الشَّيْءَ يُعْمِيْ وَيُصِمُّ

Love for a thing causes you to become blind and deaf.

٢٧. جُبِلَتِ الْقُلُوْبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا

The hearts are intrinsically made to love the one who does good to them, and to dislike the one who does evil to them.

٢٨. اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لاَ ذَنْبَ لَهُ

The person who repents from a sin is like a person who committed no sin.

٢٩. اَلشَّاهِدُ يَرٰى مَا لاَ يَرَاهُ الْغَائِبُ

The one who is present is able to see what an absent person cannot see.

٣٠. إِذَا جَاءَكُمْ كَرِيْمُ قَوْمٍ فَأَكْرِمُوْهُ

When the senior person of a group [people, nation] comes to you, accord him respect.

٣١. اَلْيَمِيْنُ الْفَاجِرَةُ تَدَعُ الدِّيَارَ الْبَلاَقِعَ

False oaths completely uproot nations.

٣٢. مَنْ قُتِلَ دُوْنَ مَالِهِ فَهُوَ شَهِيْدٌ

The person who is killed in the defence of his wealth is a martyr.

Note: Glory to Allāh! Look at what consideration the Sharīʿah gave to one's natural responses and emotions. Even a person who is killed while protecting his wealth is given the rank of a martyr.

٣٣. اَلأَعْمَالُ بِالنِّيَّةِ

Deeds are based on intentions.

٣٤. سَيِّدُ الْقَوْمِ خَادِمُهُمْ

The leader of a people is their servant.

Note: The sole objective of a leader ought to be service to his people. The continuity of his leadership depends on his service.

٣٥. خَيْرُ الأُمُوْرِ أَوْسَطُهَا

The middle way is the best in all matters.

٣٦. أَللَّهُمَّ بَارِكْ فِيْ أُمَّتِيْ فِيْ بُكُوْرِهَا يَوْمَ الْخَمِيْسِ

O Allāh! Bless my *ummah* in their journeys which they undertake on Thursday mornings.

٣٧. كَادَ الْفَقْرُ أَنْ يَكُوْنَ كُفْرًا

Poverty could well lead a person to unbelief.

٣٨. اَلسَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

Travel is a type of torment.

٣٩. اَلْمَجَالِسُ بِالأَمَانَةِ

Assemblies are upheld through trustworthiness.

Note: Matters discussed in a meeting must be confined to the meeting. Private and secret matters should never be exposed.

٤٠. خَيْرُ الزَّادِ التَّقْوٰى

Piety is the best provision.

وَصَلَّى اللهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَّآلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ، آمِيْن.

Salutations of Allāh be on the best of His creation, Muhammad, his family, and all his Companions. Āmīn.

A *maktūb* of Mujaddid Alf Thānī *rahimahullāh* addressed to Farīd Bukhārī on the praise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

This is a *maktūb* (letter) which Hadrat Mujaddid Alf Thānī Sirhindī *rahimahullāh* wrote to his special *murīd*, Farīd Bukhārī, in which he praises and extols Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This insignificant servant [Maulānā Qamar az-Zamān] included it in this book after considering it an honour and a means for his salvation.

Maktūb 44:

The noble lovers of Rasūlullāh *sallallāhu ʿalayhi wa sallam* consider his praises to be a means for their salvation in the Hereafter. They do not really intend to praise Rasūlullāh *sallallāhu ʿalayhi wa sallam* but to embellish their speech by his praises.

مَا إِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِيْ
لَكِنْ مَدَحْتُ مَقَالَتِيْ بِمُحَمَّدٍ

I have not praised Muhammad *sallallāhu ʿalayhi wa sallam* by praising him, rather I praised my speech through him.

فَأَقُوْلُ وَبِاللهِ سُبْحَانَهُ الْعِصْمَةُ وَالتَّوْفِيْقُ، إِنَّ مُحَمَّدًا رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ سَيِّدُ وُلْدِ آدَمَ، وَأَكْثَرُ النَّاسِ تَبَعًا يَوْمَ الْقِيَامَةِ، وَأَكْرَمُ الأَوَّلِيْنَ وَالآخَرِيْنَ عَلَى اللهِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الأَرْضُ، وَأَوَّلَ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ، وَأَوَّلُ مَنْ يَقْرَعُ بَابَ

الْجَنَّةَ فَيَفْتَحُ اللهُ لَهُ، وَحَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَهُ آدَمُ فَمَنْ دُوْنَهُ، وَهُوَ الَّذِيْ قَالَ عَلَيْهِ الصَّلَوةُ وَالسَّلاَمُ: نَحْنُ الآخِرُوْنَ وَنَحْنُ السَّابِقُوْنَ يَوْمَ الْقِيَامَةِ، وَإِنِّيْ قَائِلٌ قَوْلاً غَيْرَ فَخْرٍ، وَأَنَا حَبِيْبُ اللهِ وَأَنَا قَائِدُ الْمُرْسَلِيْنَ فَلاَ فَخْرَ، وَأَنَا خَاتَمُ النَّبِيِّيْنَ وَلاَ فَخْرَ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللهَ خَلَقَ الْخَلْقَ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِيْ فِيْ خَيْرِهِمْ قَبِيْلَةً، ثُمَّ جَعَلَهُمْ بُيُوْتًا فَجَعَلَنِيْ فِيْ خَيْرِهِمْ بَيْتًا، فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا، وَأَنَا أَوَّلُ النَّاسِ خُرُوْجًا إِذَا بُعِثُوْا، وَأَنَا قَائِدُهُمْ إِذَا وَفَدُوْا، وَأَنَا خَطِيْبُهُمْ إِذَا أَنْصَتُوْا، وَأَنَا مُسْتَشْفَعُهُمْ إِذَا حُبِسُوْا، وَأَنَا مُبَشِّرُهُمْ إِذَا يَئِسُوْا، اَلْكَرَامَةُ وَالْمَفَاتِيْحُ يَوْمَئِذٍ بِيَدِيْ، وَلِوَاءُ الْحَمْدِ يَوْمَئِذٍ بِيَدِيْ، وَأَنَا أَكْرَمُ وُلْدِ آدَمَ عَلَى رَبِّيْ، يَطُوْفُ عَلَيَّ أَلْفُ خَادِمٍ كَأَنَّهُمْ بَيْضٌ مَكْنُوْنٌ، وَإِذَا كَانَ يَوْمَ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّيْنَ وَخَطِيْبَهُمْ وَصَاحِبُ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ، لَوْلاَهُ لَمَا خَلَقَ اللهُ سُبْحَانَهُ الْخَلْقَ وَلَمَا أَظْهَرَ الرَّبُوْبِيَّةَ، وَكَانَ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالطِّيْنِ.

I am now writing about the rank of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* protect me from erring and inspire me to righteousness. Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* is certainly the leader of the entire progeny of Ādam. He will have the largest following on the day of Resurrection. He is the most honoured in Allāh's sight of all the past and future generations. When the Resurrection takes place, he will be the first to get up from his blessed grave. He will be the first to intercede, and the first whose intercession will be accepted. He will be the first to knock on the door of Paradise, and Allāh *taʿālā* will open it for him. He will raise the flag of praise on the day of Resurrection, and Ādam

ʿalayhis salām and everyone else will be under this flag. Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself said: "We [my *ummah* and I] are the last nation [to arrive in this world], but we will surpass all in the Hereafter. I am not saying this out of pride. I am the beloved of Allāh and the leader of the Messengers. I am not saying this out of pride. I am the seal of the Prophets. I am not saying this out of pride. I am Muhammad ibn ʿAbdillāh ibn ʿAbd al-Muttalib. Allāh *taʿālā* created the creation and made me the best of the entire creation. He then divided them into two groups (Arabs and non-Arabs) and made me in the better of the two. He then made them into tribes and made me in the best of tribes. He made the tribes into families and made me in the best family. And so, I am the best of the creation, from the best tribe, and from the best family. I will be the first to appear when people are resurrected. When people present themselves in Allāh's court, I will be their head. I will speak on their behalf when they will not be able to speak. I will intercede on their behalf when they are held back. I will give them glad tidings when they lose hope. Honour and the keys to Paradise will be with me. The flag of praise will be in my hand. I am the most honourable of all mankind in Allāh' sight. When it is the time to stand up, I will have a thousand servants looking like protected pearls who will be walking around me. When it is the day of Resurrection, I will be the leader of the Prophets, their spokesman, and their intercessor. I am not saying all this out of pride, but merely to express Allāh's bounty." Were it not for him, Allāh *taʿālā* would neither have

created the creation, nor would He have displayed His divinity. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was a Prophet when Ādam *ʿalayhis salām* was still in the process of being created with water and soil.

Undoubtedly, a person who has such a leader and guide cannot be shackled because of sins. The person who believes in such a great Prophet will most certainly have to be from the best of nations (*khayr al-umam*). The person who rejects him will most certainly be from the worst of people. Since Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the beloved of Allāh *taʿālā*, his followers reach the level of becoming Allāh's beloveds by virtue of following him. This is because when a lover sees the character and habits of his beloved in any person, he makes the person his beloved as well. Those who are opposed to the Sunnah must be judged on the same principle. In other words, the person who abandons the ways and practices of the beloved, and chooses the ways and practices of the one who is disliked will also be disliked. (*Maktūbāt Imām Rabbānī Mujaddid Alf Thānī*, register one, p. 9)

Note: Glory to Allāh! The greatest of Sahābah or the most perfect *ummatī* after them could not and cannot describe Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the manner in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* described himself. While describing himself, he kept on saying: "I am not saying this out of pride." Rather it is Allāh's favour on me for having honoured me with these merits and miracles.

We learn from this that if a Prophet or *walī* informs about his position when necessary, he must not permit even a whiff of pride and self-conceit to enter his heart. Instead, he must also absolve himself of it verbally so that no one may have the opportunity of having evil thoughts about him.

Is it a small accolade that Allāh *taʿālā* personally spoke in praise of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the Qur'ān!? Allāh *taʿālā* says:

إِنَّ اللهَ وَمَلاَئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِيْنَ آمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا.

"Allāh and His angels send mercies on the Prophet. O believers! Send salutations and peace to him."

The essence of this verse is that Allāh *taʿālā* and the angels constantly shower their mercy and blessings on Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The word *"salāh"* in this verse does not refer to Allāh's ordinary mercy, but His choicest and most special mercy which is in line with His divinity and attribute of being the most Merciful of all. So O My special servants who have believed in this Prophet, your *īmān* imposes on you to continue sending salutations and peace to him as they ought to be sent. This is so that the right which the Prophet *sallallāhu ʿalayhi wa sallam* has over you as believers may be fulfilled. And as far as possible, you must be fully cognizant of according him the respect and honour which he deserves.

It is *fard* on the believers to respect Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The importance of this can be gauged from the fact that you cannot even cause injury and harm to the believing men and women who are his followers. Allāh *taʿālā* says:

اَلَّذِيْنَ يُؤْذُوْنَ اللهَ وَرَسُوْلَهُ

"Those who harm Allāh and His Messenger…"

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

"Those who harm the believing men and believing women…"

The order to respect him is because he is the means by which we leant the way to reach Allāh *taʿālā*. We learnt how to save ourselves from wretchedness and acquire good fortune from him. It is therefore compulsory on us to be grateful for this bounty. It is compulsory on us to send peace and salutations to him as a way of expressing our gratitude for this bounty. (*Maʿārif al-Qur'ān*, Maulānā Idrīs Kāndhlawī *rahimahullāh*, vol. 5, p. 542)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

"O Allāh! Send salutations and peace forever and ever to Your beloved, the best creation of all."

An important advice of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the *ummah*

I now consider it appropriate to conclude this golden chain on the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with a unique pearl in which he advised the *ummah* to save itself from the possibility of pride. Rasūlullāh *sallallāhu ʿalayhi wa sallam* demonstrated this not only by his tongue, but by his actions and heart. Rasūlullāh *sallallāhu ʿalayhi wa sallam* is himself *maʿsūm* (divinely protected from sin). There was no possibility whatsoever of pride and arrogance entering his heart. Yet he is displaying so much of fear. How much should sinners like us not abstain from the causes and occasions of pride!? May Allāh *taʿālā* protect us from it.

Hakīm al-Ummat Mujaddin ad-Dīn wa at-Tarīqah Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* quotes the following Hadīth at the end of his important book, *at-Takashshuf ʿan Muhimmāt at-Tasawwuf*. This book is an excellent collection of 330 Ahādīth.

We are now quoting this Hadīth, Hadrat Hakīm al-Ummat's *rahimahullāh* translation, commentary and *duʿā'*. We are presenting this as a gift of advice to the entire *ummah* so that the entire *ummah* may practise on it so that it may acquire external and internal cure, and salvation in this world and the Hereafter. This is certainly not difficult for Allāh *taʿālā*.

عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمٍ شَدِيْدِ الْحَرِّ نَحْوَ بَقِيْعِ الْغَرْقَدِ، فَكَانَ النَّاسُ يَمْشُوْنَ خَلْفَهُ، فَلَمَّا سَمِعَ صَوْتَ النِّعَالِ وَقَرَ ذَلِكَ فِيْ نَفْسِهِ فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ لِئَلاَّ يَقَعَ فِيْ نَفْسِهِ شَيْءٌ مِنَ الْكِبْرِ. (ابن ماجه)

Abū Umāmah *ra<u>d</u>iyallāhu ʿanhu* narrates that Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* passed by Baqīʿ al-Gharqad [the graveyard of Madīnah] on an intensely hot day and the people were walking behind him. When he heard their footsteps, this weighed heavily upon him. He therefore sat down until all the people passed him. He did this so that any effects of greatness may not settle on his heart [in other words, he may not feel proud that people are walking behind him].” (Ibn Mājah)

I end this book on the theme of this <u>H</u>adīth because it is appropriate for the end to contain a warning. This is done so that the warning will awaken the reader into emulating and practising on the knowledge and deeds which this book contains. Moreover, it is also in emulation of the Qur’ān because the last verse to be revealed is this:

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لاَ يُظْلَمُوْنَ

“Fear the Day in which you will be returned to Allāh and each soul shall receive in full all that it earned. And they will not be wronged.”

I say: By pondering over this <u>H</u>adīth, let alone the eyes of the imperfect souls, even the eyes of the perfect ones (i.e. the *kāmilīn*) are opened. The error

of those becomes obvious who, after assuming perfection, become unconcerned about constantly watching their own condition. It should be clearly understood that when the elders complete their tasks, they should not sit back. Like the novice, they should pay particular attention to rectifying their deeds and constantly fear the changing of their condition. There is absolute good in this. Allāh says: “None is safe from the plot of Allāh except the people who are losers.” A poet rightly said:

“O you who are addressed! Do not walk heedlessly because the travellers have always been traversing this rocky and deserted path. In fact, do not even traverse the path of hopelessness because many free-minded people reached their destination by just one ‘Aah’ [by just one call made with earnestness to Allāh *taʿālā*].”

أَللَّهُمَّ أَعِنَّا عَلَى الاسْتِقَامَةِ مَعَ الْقُبُوْلِ وَالْكَرَامَةِ فِي الدُّنْيَا وَيَوْمَ الْقِيَامَةِ، وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَّآلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ.

O Allāh! Help us to remain steadfast with acceptance and honour in this world and on the day of Resurrection. Salutations to the best of His creation, Mu<u>h</u>ammad, and all his family and Companions.

THE SAHĀBAH
radiyallāhu ʿanhum

"The ranks of Sahābah supersede and surpass all. They are all marks of obedience to Muhammad *sallallāhu ʿalayhi wa sallam*."

Speaking in praise of the Sahābah *radiyallāhu ʿanhum* and about their achievements is a sign of *īmān*. The Sahābah *radiyallāhu ʿanhum* were personally trained and tutored by Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and he said in reference to them:

لا تسبوا أصحابي فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهبا ما بلغ مدّ أحدهم ولا نصيفه. (بخاري)

"Do not be abusive to my Sahābah. I take an oath in the name of the Being in whose control is my life, if one of you were to spend the equivalent of Mt. Uhud in gold in Allāh's cause, it will not equal one *mudd* (a dry measure) or even half a *mudd* of what they spent."

Thus, it is essential for the *ummah* to emulate them. Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* says in a very eloquent way:

من كان متأسيا فليتأس بأصحاب رسول الله صلى الله عليه وسلم...

"Any person wanting to emulate anyone should emulate the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

Sayyidunā Hadrat Abū Bakr *radiyallāhu ʿanhu*

Name, lineage and family

His name is ʿAbdullāh, his *kunnīyyat* is Abū Bakr, and Siddīq and ʿAtīq are his titles. His father's name was ʿUthmān, and his *kunnīyyat* was Abū Quhāfah. His mother was Salmā, and her *kunnīyyat* was Umm al-Khayr. Hadrat Abū Bakr's *radiyallāhu ʿanhu* lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* on the sixth level with a person named Murrah.

Birth

He was born two years after the blessed birth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was also 63 years old when he passed away.

The *khilāfat*

Hadrat Abū Bakr *radiyallāhu ʿanhu* was the first to lay the foundation of the *khilāfat* or democratic governance. He was appointed by the majority of the people. The senior Sahābah *radiyallāhu ʿanhum* were with him in giving their opinions and views in all the major decisions which he took.

Advice to those in charge of government affairs

When he appointed any person to a responsible position, he would generally call the person and explain his duties to him. He would use very effective words in advising him to adopt sound

character and piety. When he appointed Hadrat ʿAmr ibn al-ʿĀs and Hadrat Walīd ibn ʿUqbah *radiyallāhu ʿanhumā* to collect charities from the Qusāʿah tribe, he advised them thus:

اِتَّقِ اللهَ فِي السِّرِّ وَالْعَلاَنِيَةِ، فَإِنَّهُ مَنْ يَّتَّقِ اللهَ يَجْعَلْ لَّهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ، وَمَنَّ يَّتَّقِ اللهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا.

"Fear Allāh in privacy and in public. Surely Allāh makes a way out for the one who fears Him, and provides him with sustenance from avenues he never imagined. Whoever fears Allāh; He atones him his sins and bestows him with a great reward."

Piety

Abstinence and piety were his distinguishing qualities. His slave presented some food to him on one occasion. When he ate it, the slave said to him: "Do you know how I acquired this food?" He replied: "Tell me." The slave said: "I practised fortune telling for a person in *jāhilī* times although I did not know anything about it. I had merely deceived him. But I met him today and he gave me this food in return for my favour." When he heard this, Hadrat Abū Bakr *radiyallāhu ʿanhu* inserted his fingers in his mouth and forcefully vomited out whatever he had eaten.

He used to say: "The Hell-fire is the best abode for the body which has been nourished by *harām*.

Note: We learn the importance of eating lawful and wholesome food, and this is an important principle of the Sufis. (compiler)

Abstinence

Hadrat Abū Bakr *radiyallāhu ʿanhu* was totally averse to leadership, materialism, and name and fame. He bore the heavy weight of the *khilāfat* solely to safeguard the *ummah* from division and dissension, and was not desirous of this responsibility in the least. He asked for drinking water on one occasion. The people mixed honey in the water and presented it to him. The moment he brought it close to his mouth, his eyes welled with tears and he began crying so profusely that he reduced all those who were around him to tears as well. When he settled down after some time, they asked him the reason for this. He replied: "I was with Rasūlullāh *sallallāhu ʿalayhi wa sallam* one day. He was addressing something and saying: 'Get away, get away!' I asked: 'O Rasūlullāh! What are you driving away?' He replied: 'The world came to me with all its splendour and riches, so I drove it away.' I thought of this incident with Rasūlullāh *sallallāhu ʿalayhi wa sallam* just now and was overcome by fear lest I become a target of the deception and fraud of this world."

Humility

Hadrat Abū Bakr *radiyallāhu ʿanhu* possessed the special qualities of humility and servitude. He would never consider it below his dignity to carry out the most menial tasks. He would very often

milk the goats for his neighbours. When he was appointed caliph, a young girl in his neighbourhood became very worried and said in a sorrowful tone: “Who is going to milk our goats now?” When Hadrat Abū Bakr *radiyallāhu ʿanhu* heard about it, he said: “By Allāh, I will continue milking your goats. I hope the *khilāfat* does not keep me occupied from serving the creation.”

Spending in Allāh’s cause

Hadrat Abū Bakr *radiyallāhu ʿanhu* had 40 000 dirhams in cash at the time of embracing Islam. He spent this entire amount for the sake of Islam. Rasūlullāh *sallallāhu ʿalayhi wa sallam* constantly acknowledged his generosity. He said:

مَا نَفَعَنِيْ مَالُ أَحَدٍ قَطُّ مَا نَفَعَنِيْ مَالُ أَبِيْ بَكْرٍ

“No one’s wealth helped me as much as Abū Bakr’s.”

His worship and devotional practices

He used to spend entire nights in worship, and fast most of the days. The summers were especially spent in fasting. His humility and servitude in salāh was of such a level that he would appear like a motionless stick. He would be overcome with crying to the extent of gasping for breath. His fear of the Resurrection and admonitory sensitivity would cause him to take admonition from the smallest of things of this world. He would see a tree and say: “I wish I was a

tree so that I could free myself from the questioning of the Hereafter."

He would not allow a single occasion of doing good and acquiring reward to pass. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked the Sahābah *radiyallāhu ʿanhum* on one occasion: "Is there anyone who is fasting today?" Hadrat Abū Bakr *radiyallāhu ʿanhu* replied: "I am." Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "Is there anyone who attended a funeral?" He replied: "I did." He asked: "Is there anyone who fed a poor person today?" He replied: "I did." He asked: "Is there anyone who visited a sick person today?" He replied: "I did." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "A person who did all this in one day will certainly enter Paradise." (*Siyar as-Sahābah*, vol. 1, p. 92)

Tasawwuf

Hadrat Abū Bakr *radiyallāhu ʿanhu* was the first to initiate the *dhikr* of *kalimah tayyibah* for internal purification. Hadrat Junayd *rahimahullāh* said: "The most glorious statement with regard to *tauhīd* was the following statement of Hadrat Abū Bakr *radiyallāhu ʿanhu*:

سبحان من لم يجعل لخلقه سبيلا إلا بالعجز

Glory to the One who made no way except inability for His creation.

Kashf al-Mahjūb states: "Abū Bakr *radiyallāhu ʿanhu* is the imām of the way of *tasawwuf*."

Staying aloof from all and sundry (which is the essence of *tasawwuf*) is clear from his sermon:

إلا من كان يعبد محمدا...

Except for the one who used to worship Muhammad.

His absolute purity from love for this world is probably expressed from the following incident during the expedition to Tabūk:

ما خلفت لعيالك؟ قال: الله ورسوله

Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him: "What did you leave behind for your wife and family?" He replied: "Allāh and His Messenger."

In the chapter on the *tasawwuf* of Hadrat Abū Bakr *radiyallāhu ʿanhu*, Shāh Walī Allāh Sāhib *rahimahullāh* listed all the qualities of Hadrat Abū Bakr *radiyallāhu ʿanhu* which are the fundamentals of *tasawwuf*, e.g. reliance on Allāh *taʿālā* (*tawakkul*), caution, humility, kindness towards Allāh's creation, pleased with Allāh's decree, fear of Allāh. Refer to *Izālatul Khifā'* for more details. I am not writing more because it cannot be understood by all. I am sufficing with just one example on his fear of Allāh *taʿālā*. He saw a bird on a tree on one occasion and said:

طوبى لك يا طير تأكل من شجرة وتستظل من شجرة وتصير إلى غير حساب، يا ليت أبا بكر مثلك

“How fortunate you are O bird! You eat from a tree and take shade from it. You have no worry about giving an account [for your deeds]. If only Abū Bakr could be like you.”

He would remain upright like a stick in salāh. The *silsilah* (spiritual lineage) of the Naqshbandīyyah Tarīqah whose blessings are still prevalent in the world goes up to Hadrat Abū Bakr *radiyallāhu ʿanhu* through Hadrat Imām Jaʿfar Sādiq *rahimahullāh*.

His teachings and statements

Consider his teachings and statements as recorded in *Tabaqāt Kubrā*:

1. The greatest intelligence is *taqwā*, and the worst foolishness is *fisq* and *fujūr* (flagrant sinning and immorality). Trustworthiness is a great act of honesty. And treachery is the worst lie.

2. When he ate anything doubtful unknowingly, and came to know of it later on, he would vomit it out and make *duʿā’* to Allāh: “O Allāh! Do not take me to task for the effect of this food which has crept into my veins and intestines.”

3. When man vexes pride over any of the attractions of this world, Allāh *taʿālā* remains displeased with him for as long as he does not separate himself from it.

4. If only I was a tree which is chopped and eaten. He would hold his tongue and say: “It has taken

me to places of destruction." If the bridle of his camel fell off, he would seat his camel and pick it up. If someone said to him: "Why did you not order us, we would have passed it to you?" He would reply: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'Do not ask anyone for anything.'"

5. He used to say to the Sahābah *radiyallāhu ʿanhum*: "I have certainly been appointed as an administrator of your affairs, but I am not better than you. You should therefore assist me. Follow me if you see me on the straight path, and correct me if you see me deviating."

6. He would be constantly worried and fearful, to the extent that the smell of roasted liver would emanate from his mouth. (*Tabaqāt Kubrā*, vol. 1, p. 115)

The following are his teachings and statements from *Sīrat Khulafā' Rāshidīn*:

1. One day, Abū Bakr *radiyallāhu ʿanhu* said in his sermon: "Where are those handsome and beautiful people who had beautiful faces and who were proud of their youth? Where is the king who inhabited the cities and built forts? Where is the brave person who was always victorious on the battlefield? Time has destroyed them and they are lying in the pitch darkness of the grave."

2. "Beware! No person should despise any Muslim. The lowest of Muslims is great in the sight of Allāh.

3. “We have found greatness in fearing Allāh, prosperity in conviction, and honour in humility.”

4. “Rasūlullāh *sallallāhu ʿalayhi wa sallam* has ordered you to treat your male and female slaves like your own children. Feed them of what you eat and clothe them of what you wear.”

5. “I proclaim the purity of that being [Allāh ﷻ] who left no path for His creation to recognize Him except that they are incapable of truly recognizing Him.”

(The Imām of the Sufis, Hadrat Junayd Baghdādī *rahimahullāh* says with regard to the above statements: “These are the most noble words on the subject of *tauhīd*.”

6. “When a person tastes the love of Allāh *taʿālā*, he finds no time to hanker after this world and feels uncomfortable with people.”

7. When Abū Bakr *radiyallāhu ʿanhu* was on his death-bed, people came to visit him and said: “O *Khalīfah* of Rasūlullāh *sallallāhu ʿalayhi wa sallam*! Let us summon a doctor for you.” He replied: “A doctor has already seen to me.” The people asked: “What did the doctor have to say?” He replied: “The doctor said: ‘I [Allāh] do whatever I will.’”

8. “When I arrest any alcoholic, the wish crosses my heart for Allāh *taʿālā* to conceal his sin. When I arrest a thief, the same thought crosses my heart.”

Glory to Allāh! Look at the extent of kindness he had towards the creation of Allāh!

9. Once, a hunted animal was brought before him. On seeing it, he said: “When an animal is killed or a tree is chopped off, the reason for it is that it has failed to discharge the glorification of Allāh *taʿālā*.”

10. ʿAbdullāh ibn Hakīm *radiyallāhu ʿanhu* says: Hadrat Abū Bakr ﵁ delivered a sermon which contained the following words of advice: “O people! I advise you to fear Allāh and to praise Him as He deserves to be praised. You should always have hope and fear in you. When making *duʿā’* to Allāh, you must also beseech and beg Him. Look at how Allāh *taʿālā* praised Hadrat Zakarīyyā *ʿalayhis salām* and his family:

إِنَّهُمْ كَانُوْا يُسَارِعُوْنَ فِي الْخَيْرَاتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا وَّكَانُوْا لَنَا خَاشِعِيْنَ.

“They used to hasten in doing good deeds and they used to call to Us with hope and fear. And they were humble before Us.” (Sūrah al-Ambiyā’, 21: 90)

O servants of Allāh! Understand well! Allāh purchased your lives and took a covenant from you in this regard. He has promised you the eternal and abundant bounties of Paradise in exchange for this fleeting and paltry worldly life.

The Book of Allāh is present amongst you. Its extraordinary facts will never come to an end. Its light will never be extinguished. You should therefore believe in the Book of Allāh and continue

taking admonishment from it. Acquire illumination from it in preparation for the dark day [the final hour]. Allāh *taʿālā* created you solely for His worship. He appointed certain angels over you to record your deeds. They know all that you do.

O servants of Allāh! You are going closer to the appointed time [the final hour] every day and night [i.e. each moment is taking you closer to the Resurrection]. Knowledge of this final hour is concealed from you. Therefore, if you can, then die while you are engaged in the service of Allāh *taʿālā*. However, you cannot do this without the help of Allāh *taʿālā*. [You should seek His help].

O people! Hasten towards good in all the occasions of respite which you have been given in your life. Do this before your life comes to an end and before you have to face the consequences of your evil deeds. Some people have spent their lives for others [apart from Allāh] and devoted their lives to them. I prohibit you from doing so."

11. Anas *radiyallāhu ʿanhu* says: At times Abū Bakr *radiyallāhu ʿanhu* would mention the birth and origin of man in his sermon and say: "Man has come from an impure place on two occasions: (1) from the loins of his father, and (2) from the womb of his mother." When he used to say this, each person [in the gathering] would consider himself impure.

12. "O people! Cry out of the fear of Allāh. If you cannot cry, endeavour to cry."

13. One day, Abū Bakr *radiyallāhu ʿanhu* stood up to deliver a sermon and he said: “In the summer of last year, I heard your Prophet *sallallāhu ʿalayhi wa sallam* saying” – on saying this he began crying – he then continued: “he used to say that you should continue asking Allāh for forgiveness of sins, and well-being in this world and in the Hereafter.”

14. “Speaking the truth and doing good will lead you to Paradise. Speaking lies and committing acts of immorality will lead you to Hell.”

15. “O servants of Allāh! Do not sever relations among yourselves. Do not bear malice towards each other. Do not envy each other. Live like brothers to each other as Allāh has commanded you.”

16. Abū Bakr *radiyallāhu ʿanhu* used to make the following *duʿā’* very often: “O Allāh! Show me the truth and inspire me to follow the truth. Enable me to recognize falsehood and inspire me to abstain from it. Do not allow truth and falsehood to be confusing before me. If not, I will begin following my desires.”

17. During Abū Bakr’s *radiyallāhu ʿanhu* final hours, ʿĀ’ishah *radiyallāhu ʿanhā* read some heart-rending and remorseful poems. So he said to her: “Do not read these poems. Instead, recite this verse:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ

"The stupor of death has come in truth. This is the very thing which you were avoiding." (Sūrah Qāf, 50: 19)

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1. Once, while he was on the pulpit, he cried and said: "Ask Allāh *taʿālā* for forgiveness and well-being because after *īmān,* you have not been given anything better than well-being." (*Musnad* of Imām Ahmad ibn Hambal *rahimahullāh*)

2. "Adopt honesty; its partner is piety, and these two convey a person to Paradise. Abstain from lies; its partner is immorality, and these two convey a person to Hell." (*Musnad* of Imām Ahmad ibn Hambal *rahimahullāh*)

3. "Do not treat any Muslim with scorn. A Muslim of low rank in this world is of very high rank in Allāh's sight." (*Ihyā' al-ʿUlūm*)

4. "Seek affluence in marriage because Allāh *taʿālā* removes poverty through marriage." (*Mausūʿah Āthār as-Sahābah*)

5. "The upheavals of time are strange, but heedlessness in this regard is even more strange."

6. "It is good when an old person repents. It is even better when a young person repents."

7. “It is bad when a wealthy person is proud. It is worse when a poor person is proud.” (*Sīrat Abū Bakr Siddīq*)

8. “It is bad when an ignorant person becomes occupied with this world. It is extremely appalling when an *ʿālim* becomes occupied with this world.”

Eloquent speech

I take the opportunity of quoting what Hadrat Maulānā Habīb ar-Rahmān Sāhib Sherwānī wrote on the subject of *Balāghat-e-Khutab* (eloquent speech).

Historians are of the view that two Sahābah *radiyallāhu ʿanhumā* surpassed the rest in their eloquent speech, viz. Hadrat Abū Bakr and Hadrat ʿAlī *radiyallāhu ʿanhumā*.

A few examples:

لا يحقرن أحدكم أحدا من المسلمين فإن صغير المسلمين عند الله أكبر.

“Do not treat any Muslim with scorn. A Muslim of low rank in this world is of very high rank in Allāh’s sight.”

وجدنا الكرم في التقوى، والغناء في اليقين، والشرف في التواضع.

“We have found greatness in fearing Allāh, prosperity in conviction, and honour in humility.”

لا تقاطعوا ولا تباغضوا ولا تحاسدوا وكونوا عباد الله إخوانا كما أمركم.

"O servants of Allāh! Do not sever relations among yourselves. Do not bear malice towards each other. Do not envy each other. Live like brothers to each other as Allāh has commanded you."

فرّ من الشرف يتبعك الشرف، واحرص على الموت توهب لك الحيوة.

"Flee from rank and position, and honour will follow you. Be desirous of death, and you will be bestowed with life."

Demise

Hadrat Abū Bakr *radiyallāhu ʿanhu* passed away in Madīnah Munawwarah at the age of 63 on 22 Jumādā al-Ukhrā 13 A.H. between the *maghrib* and *ʿishā salāhs*. He was buried next to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* be pleased with him. (*Tabaqāt Kubrā*)

Amīr al-Mu'minīn Sayyidunā Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*

Name, lineage and family

His name is ʿUmar, his *kunnīyyat* is Abū Hafs, and his title is Fārūq. His father's name is Khattāb and mother's name is Khatmah.

His lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* on the eighth level with Kaʿb ibn Luwayy.

Fear of Allāh *taʿālā*

Sayyidunā Hadrat Hasan *radiyallāhu ʿanhu* narrates: Hadrat ʿUmar *radiyallāhu ʿanhu* was performing salāh on one occasion and he came to this verse:

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ، مَا لَهُ مِنْ دَافِعٍ

"The punishment of your Lord is certain, there is none to repulse it."

He was greatly affected by it and he cried profusely, causing his eyes to become swollen.

On another occasion, he read this verse:

وَإِذَا أُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا

"When they are flung into a narrow space inside it [Hell], chained all together, they will call out for death there and then." (Sūrah al-Furqān, 25: 13)

He was so overcome by humility and submission that if a person who did not know him were to see him, he would think he is going to pass away in this state.

Love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and following the Sunnah

The most glorious page from Hadrat ʿUmar's *radiyallāhu ʿanhu* book of deeds was his emulation of the Sunnah. He always considered the excellent example of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his eating habits, clothing, appearance, and day to day activities. Rasūlullāh *sallallāhu ʿalayhi wa sallam* always led a life of poverty. Hadrat ʿUmar *radiyallāhu ʿanhu* did not abandon a life of poverty even after receiving the kingdoms of the Roman and Persian empires. It was his constant endeavour to always do exactly as Rasūlullāh *sallallāhu ʿalayhi wa sallam* did.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed two *rakʿats* of salāh in Dhul Hulayfah on one occasion. Whenever Hadrat ʿUmar *radiyallāhu ʿanhu* passed that way, he would perform two *rakʿats* of salāh. Someone asked him about it and he replied: "I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* performing salāh here."

His endeavour to follow the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was not confined to

his self, rather, he wanted every person's heart to be filled with the desire to follow the Sunnah.

Abstinence and contentment

Hadrat 'Umar's *radiyallāhu 'anhu* blessed body never touched any soft clothes. His body was covered with a *kurtah* with twelve patches, a torn turban on his head, and worn out sandals on his feet. This is how he would meet the envoys of the Roman and Persian empires.

The extent of his contentment can be gauged from the fact that for several years during his *khilāfat* he did not take a single thing from the wealth of the Muslims although he was living a life of abject poverty. On seeing his poverty and indigence, the Sahābah *radiyallāhu 'anhum* stipulated a salary for him which would provide him with the most basic food and clothes. But he accepted only on the condition of using it if he needs, and abstain from it once his financial position improves.

Hadrat Sayyidah Hafsah *radiyallāhu 'anhā* [his daughter] heard of the arrival of booty, so she went to him and said: "O Amīr al-Mu'minīn! Give me my right which is due to me from this booty. I am from among the *dhawil qurbā* (relatives)." Hadrat 'Umar *radiyallāhu 'anhu* said: "O my beloved daughter! Your right is over my own personal wealth. This is booty [from the spoils of war]. I am disappointed with you – you have tried to deceive your father." She felt ashamed and departed.

Humility

Hadrat ʿUmar's *radiyallāhu ʿanhu* greatness, awe and imposing figure would cause the Persian and Roman kings to tremble at merely hearing his name. On the other hand, his humility and servitude were such that he would carry water skins on his shoulders and fill water for the widows. He would go into the markets to purchase the daily needs for the wives of those who had gone out for jihād. He would get exhausted after carrying out all these tasks, proceed to the musjid, and lie down in one corner on the dusty floor.

Special traits and teachings

1. He was the first person to be given the title of Amīr al-Mu'minīn (the leader of the believers). His profound knowledge, immense intelligence and astuteness, abstinence, humility, kindness and justice to the Muslims, adherence to the truth, respect and intense emulation for Rasūlullāh *sallallāhu ʿalayhi wa sallam* are all qualities which are unanimously acknowledged by the *ummah*.

2. Hadrat ʿUmar *radiyallāhu ʿanhu* sought Rasūlullāh's *sallallāhu ʿalayhi wa sallam* permission for ʿumrah on one occasion. Rasūlullāh *sallallāhu ʿalayhi wa sallam* granted him permission and said: "Brother, do not forget me in your *duʿā's*." Another narration states: "Include me in your *duʿā's*."

Note: This shows, we can also request *duʿā's* from our juniors. (compiler)

3. He used to go with a whip to the market where the butchers used to sell their meat. If he saw a person purchasing meat for two consecutive days, he would whip him and say: “Why do you not starve your stomach a little for the sake of your neighbours and relatives?” In other words, bear a little pain by helping and feeding your neighbours and relatives so that they may enjoy some comfort as well.

4. He said on one occasion: “Had I not feared the accounting of deeds, I would have asked for a sheep to be roasted for me in the oven.” If he desired something which cost one dirham, he would defer purchasing it for one year.

5. He climbed the pulpit on one occasion and said: “All thanks are due to Allāh *taʿālā* for not imposing any ruler over me.” The people asked him: “What is the reason for saying this?” He replied: “To express my gratitude to Allāh *taʿālā*”, and climbed down from the pulpit.

6. He used to say: “I wish I was a sheep so that people could cook me as they liked, cut me into pieces, ate me, and got rid off me as excreta. I wish I was not a human.”

7. Whenever he passed by a rubbish dump, he would stand upright and say: “This is your world for which you are so greedy.” He used to say: “It is far better to bear losses of this fleeting world than having to suffer losses in the Hereafter.” He would pick up a blade of grass and say: “I wish I was a blade of grass. I wish I was not born. I wish my

mother had not given birth to me. I wish I was nothing. I wish I was completely forgotten." He really enjoyed performing salāh in the middle of the night. He would carry sacks of flour on his back and convey them to widows and orphans. If anyone offered to carry them for him, he would say: "Who is going to carry my sins on the day of Resurrection?" (*Tabaqāt Kubrā*)

8. He sent the following edict to all his governors: "I consider salāh to be the most important of all your tasks. The one who safeguards his salāh has safeguarded his *Dīn*. The one who neglects his salāh is more likely to neglect his other responsibilities."

9. "*Duʿā'* remains suspended between the heavens and earth until *durūd* (salutations) are sent to Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

Note: This shows the merit and virtue of *durūd*. This is why we should give as much importance to it as possible. (compiler)

10. "The most superior worship is carrying out compulsory duties, abstaining from whatever is prohibited, and setting right one's intention with Allāh *taʿālā*." (*Sīrat Khulafā' Rāshidīn*)

11. Hadrat ʿUmar *radiyallāhu ʿanhu* wrote to Hadrat Abū Mūsā Ashʿarī *radiyallāhu ʿanhu* saying: "There are two types of patience, (1) patience over calamities, (2) patience over giving up acts of disobedience. The second type is superior to the first, and it is the basis of *īmān*.

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Note: Amīr al-Mu'minīn 'Umar *radiyallāhu 'anhu* considers patience over giving up disobedience superior to patience over calamities because the former is extremely difficult. In fact, it is superior to patience and fortitude in doing good deeds. My shaykh, Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* used to say: "Doing good deeds is an accomplishment of the righteous (*sālihīn*), and giving up sins is an accomplishment of the truthful (*siddīqīn*)." This proves the immense importance of abstaining from sins. (compiler)

Last advice

He said the following in his last advice: Do not be heedless of the Book of Allāh *ta'ālā*. As long as you follow it, you will not go astray. Do not display any shortcoming in honouring and respecting the Muhājirūn. You will find many Muslims but very few Muhājirūn. Be considerate to the Ansār because they are the support and refuge of Islam. Be mindful of the Bedouins because they are your origins. Uphold the covenants and agreements which are made with the *dhimmīs* (non-Muslims living under the protection of the Islamic state).

Note: Glory to Allāh! Look at how he explained the rights of each group. This advice ought to be written in gold. (compiler)

Statements

1. "Allāh *ta'ālā* does not show mercy to the one who does not show mercy to others. He does not

pardon the mistakes of the person who does not pardon others for their mistakes."

2. "I am leaving two things for you. You will enjoy goodness for as long as they remain with you: (1) justice when making decisions, (2) equality in distribution."

3. "I am leaving you on a path which is marked out. If a person moves away from the marked out path, he will deviate from the path."

4. "Three things will create love in your brother's heart for you: (1) when you meet, you must be the first to offer *salām*, (2) address him by the names which he likes, (3) make place for him when he comes into an assembly."

Note: Glory to Allāh! These are points of cognition and experience which are most worthy of emulating in order to establish love. (compiler)

5. "When a person humbles himself for Allāh's sake, Allāh *taʿālā* elevates him in wisdom. He considers himself to be worthless, but he is highly respected by people."

6. "The person who desires success in his life must maintain good relations with his father's friends after his death."

Note: Unfortunately, the exact opposite is happening today. When there is a general trend of ill-treating one's parents, there can be no question

of good treatment of their friends. We seek refuge in Allāh. (compiler)

7. "Do not remain aloof from the assemblies of the *ʿulamā'*. Allāh *taʿālā* did not create a more virtuous place than the assemblies of the *ʿulamā'*."

Note: Glory to Allāh! What an important statement from Hadrat ʿUmar *radiyallāhu ʿanhu*. The places of the *ʿulamā'* are the most superior! But free thinkers of today think differently. They probably consider the assemblies of the *ʿulamā'* to be the worst of all. So let alone not practising on the advice of Hadrat ʿUmar *radiyallāhu ʿanhu*, they even think differently from him. How, then, can Allāh's mercy descend!? (compiler)

8. "Sit in the company of those who repent because their hearts are very soft."

Note: By sitting in their company, your heart will also soften, and this will be a means of proximity and closeness to Allāh *taʿālā*. (compiler)

9. He used to make this *duʿā'* a lot towards the end of his life: "O Allāh! Bless me with martyrdom for Your cause and death in the city of Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

10. He used to read this couplet towards the end:

ظَلُوْمٌ لِنَفْسِيْ غَيْرَ أَنِّيْ مُسْلِمٌ – أُصَلِّي الصَّلٰوةَ كُلَّهَا وَأَصُوْمَ

"I have wronged myself, but I am a Muslim who performs all his salāhs and keeps fast."

11. He performed salāh even after he was injured, and blood was flowing from his wound. He said: "There is nothing in the *Dīn* of the person who misses his salāh."

12. During his final moments, he placed his face on the ground and said: "Destruction to ʿUmar if his Allāh does not pardon him his sins."

Martyrdom

He was injured on Wednesday, 27 Dhū al-Hijjah 23 A.H., and passed away five days later, on Sunday 1st Muharram 24 A.H. at the age of sixty three. Hadrat Suhayb *radiyallāhu ʿanhu* performed his *janāzah salāh*, and he was buried in the Raudah-e-Nabawī next to Hadrat Abū Bakr *radiyallāhu ʿanhu*. May Allāh *taʿālā* illuminate his grave. (*Khulafā' Rāshidīn*, p. 141)

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Dhun Nūrayn Amīr al-Mu'minīn Sayyidunā Hadrat 'Uthmān ibn 'Affān *radiyallāhu 'anhu*

Name, lineage, family

His name is 'Uthmān, his title is Dhun Nūrayn, his father's name was 'Affān, and his mother's name was Arwā. Hadrat 'Uthmān's *radiyallāhu 'anhu* lineage meets with Rasūlullāh's *sallallāhu 'alayhi wa sallam* on the fifth level at 'Abd Manāf. He was born six years after the year of the Elephants. It is gauged from different sources that – contrary to the Arab trend at the time – he had learnt to read and write.

Fear and humility

Hadrat 'Uthmān *radiyallāhu 'anhu* would remain crying most of the time out of Allāh's fear. He would be constantly thinking about death, the grave, and the Hereafter. When a funeral passed by him, he would stand up immediately and tears would flow spontaneously from his eyes. When he passed by graves, he would cry to the extent of causing his beard to become wet.

Love for Rasūlullāh *sallallāhu 'alayhi wa sallam*

He joined Rasūlullāh *sallallāhu 'alayhi wa sallam* in almost all the battles and demonstrated his loyalty and devotion to him by offering his life for him.

On one occasion, Rasūlullāh's *sallallāhu ʿalayhi wa sallam* family had to endure poverty and hunger for four days. When he came to know of it, tears flowed from his eyes, and he immediately went and presented a large amount of food, supplies, and 300 dirhams to Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Respect for Rasūlullāh *sallallāhu ʿalayhi wa sallam*

He was extremely mindful of showing respect to Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the extent that the hand which he had used to pledge *bayʿah* to Rasūlullāh *sallallāhu ʿalayhi wa sallam* was never used thereafter to touch any impurity or any place of impurity.

Following the Sunnah

The essential consequence of his intense love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* was that he was fully mindful of emulating him in every statement, action, moments of activity and inactivity, and even coincidental matters. Once he was performing *wudū'* (ablution) and he began smiling. People asked him for this untimely smile, so he said: "I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* smiling in this way when he was performing *wudū'* on one occasion."

Modesty

Modesty was a distinguishing quality of Hadrat ʿUthmān *radiyallāhu ʿanhu.* Hadrat ʿĀ'ishah

radiyallāhu ʿanhā narrates: “His shame and modesty was of such a level that he would not remain naked even in a closed room.”

Humility

He was absolutely humble and simple. Although he had numerous slaves in his house, he would do all his work on his own. He would not trouble anyone to do it for him. If he got up at night for *tahajjud* and no one else was awake, he would get all his *wudū’* necessities on his own without disturbing anyone.

He was delivering the Friday sermon one day, when he heard someone saying: “O ʿUthmān! Repent and desist from your injustices.” Hadrat ʿUthmān *radiyallāhu ʿanhu* turned towards the *qiblah* immediately, raised his hands and said:

أَللَّهُمَّ إِنِّيْ أَوَّلُ تَائِبٍ تَابَ إِلَيْكَ

“O Allāh! I am the first one to turn to You in repentance.”

Giving preference to others over one’s self

He always gave preference to others with regard to the wealth of the Bayt al-Māl. During his entire *khilāfat*, he did not take a single seed from it for his personal use. In so doing, he left his salary for the use of the Muslim masses.

Generosity

Hadrat ʿUthmān *radiyallāhu ʿanhu* was among the wealthiest Arabs. All the wells of Madīnah were producing brackish water. Bi'r Rūmah, a well owned by a Jew, was the only well which produced sweet water. With a view to benefiting the public, Hadrat ʿUthmān *radiyallāhu ʿanhu* purchased it for 20 000 dirhams and endowed it to the Muslims. When the Muslim population increased and Musjid-e-Nabawī became small for such large numbers, Hadrat ʿUthmān *radiyallāhu ʿanhu* spent a large amount of his own money for its extension. (*Siyar as-Sahābah*, vol. 1, pp. 239-243)

Virtues and merits

He is given the title Dhun Nūrayn because he married two of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* daughters, one after the other. They are Sayyidah Ruqayyah and Umm Kulthūm *radiyallāhu ʿanhumā*. He used to spend the days fasting, and the nights in worship. He would only rest for a short while in the first part of the night. Most of the time, he would recite the entire Qur'ān in one *rakʿat*.

When delivering sermons, he would be wearing a course ʿAdanī (from Aden) shawl which cost just four or five dirhams. He would feed ordinary people as though they were kings, while he himself would go to his house and eat vinegar and olives. (*Tabaqāt Kubrā*)

Note: Glory to Allāh! Look at the level of his abstinence and piety; it is a lesson for all of us. If we cannot practise on it, we can at least bear in mind that we have to be grateful to Allāh *taʿālā* for His bounties and favours. (compiler)

Poetry

Hadrat Maulānā Saʿīd Ahmad Sāhib Akbarābādī wrote on the subject of Hadrat ʿUthmān's *radiyallāhu ʿanhu* poetry and statements. I take the opportunity of quoting them here.

Poetry was firmly embedded among the Arabs – even in their children. How, then, could Hadrat ʿUthmān *radiyallāhu ʿanhu* be excluded from it? He knew many poems from memory, and he would quote them whenever the occasion demanded. Hishām ibn ʿUrwah says that Hadrat ʿUthmān *radiyallāhu ʿanhu* used to relate the most. He would quote five poems at a time on a single occasion. His poems were filled with admonition. He said on one occasion:

تفنى اللذاذة فمن نال صفوتها — من الحرام ويبقى الإثم والعار

يلقى عواقب سوء من مغيبها — لا خير في لذة من بعدها النار

"The person who takes enjoyment from prohibited things should know that their enjoyment comes to an end, but their sin and blemish remains. The disappearance of unlawful enjoyment does not cause its evil consequences to disappear. What good, then, is there in enjoyment which results in the Hell-fire?"

He said on another occasion:

غنى النفس يغني النفس حتى يكفها – وإن عضّها حتى يضربها الفقر

وما عسرة فاصبر لها إن تتابعت – بباقية إلا سيتبعها يسر

"The contentment of the soul causes man to become unconcerned. No matter what adversity he experiences, it is not going to remain forever. Adversity is always followed by ease. Thus, be patient no matter how severe the adversity."

Statements

Apart from his edicts, correspondences and sermons, whatever conversation he engaged in was filled with eloquence, rhetoric, insinuations and subtle references. These statements are scattered in the books of history and literature. For example, when he was besieged, he wrote a message to Hadrat ʿAlī *radiyallāhu ʿanhu* which was filled with eloquence, rhetoric and emotion. He wrote:

"It must be clear to you that the water has now raised above my head, and the saddle belts have fallen behind the camel's udders (these are famous Arab modes of expression to inform one of an impending dangerous occurrence). Such people are bent on killing me who cannot protect their own selves. O ʿAlī! But you are not incapable of doing anything. You have the ability to influence. It is extremely difficult for noble people to obtain a covenant from ignoble people. Come to me, and you can come with whatever intention you like.

You can come as a friend or an enemy, as a defendant or an opponent."

Hadrat ʿUthmān *radiyallāhu ʿanhu* then wrote a poem which translates thus: "If I am destined to be killed, you must kill me. If not, come and rescue me before I am cut to pieces."

There is difference of opinion as to whether Hadrat ʿUthmān *radiyallāhu ʿanhu* wrote the letter to Hadrat ʿAlī *radiyallāhu ʿanhu*, or sent a message to him via a respected Qurayshī containing the above poem. Nevertheless, it becomes clear that the natural eloquence and power of expression which Hadrat ʿUthmān *radiyallāhu ʿanhu* possessed were such, that he was able to compose such words spontaneously even when his life was in danger – at a time when the greatest of people lose their senses. (*ʿUthmān Dhun Nūrayn*)

Teachings

1. "If you trade with Allāh *taʿālā*, you will make a lot of profits (there is no question of making a loss)."

2. "Servitude entails upholding the orders of Allāh *taʿālā*, fulfilling promises which are made to people, being content with whatever one receives, and exercising patience over what one does not receive."

3. "Worry over this world causes darkness while worry and concern for the Hereafter causes illumination."

4. “The sign of a pious person is that he considers everyone to have attained salvation while he himself is to be destroyed.”

Note: Glory to Allāh! Look at the lesson of self-effacement! May Allāh *taʿālā* make us like this. (compiler)

5. “The worst destruction is when a person is given a long life but he does not make preparations for the journey to the Hereafter.”

6. “The grave shall be a place of comfort for the one for whom this world was a prison.”

Note: Obviously, if a person considers this world to be a prison, he will be content with the constricted livelihood of this world because the more constriction he experiences here, the more comfort he will experience in his grave.

7. “If your hearts become purified, you will never be satiated by reading or listening to the Qur’ān [you will always want to read and listen to it].”

8. During the days when he was besieged, people asked him: “O Amīr al-Mu’minīn! You are not in a position to go to the musjid, and so, one of the rebels becomes the imām in the musjid. Should we offer salāh behind him or not?” He replied: “Salāh is a good deed. When you see people doing good deeds, you must join them. Yes, do not join them in evil deeds.” (*Khulafā’-e-Rāshidīn*)

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Note: Glory to Allāh! What a balanced and equitable teaching! Only a righteous caliph could have taught such a thing. (compiler)

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I am now quoting a few sermons which he delivered in different ways on the subject of the fleeting nature of this world and the everlasting nature of the Hereafter. Read them with concentration – *inshā Allāh* – you will benefit from them.

First sermon after becoming caliph

After praising Allāh *taʿālā* and sending salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he said:

The burden of the *khilāfat* has been placed on me and I accepted it. Listen! I am one who follows the Sunnah; I am not one who initiates *bidʿah*. Listen! After following the Qur'ān and Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, I have three rights over you all: (1) When the Muslims are unanimous on a particular matter, you cannot follow the past peoples. (2) When the Muslims do not agree on a matter, you must follow the righteous among them. (3) I will not inflict any punishment on you unless you commit an act which makes you eligible for punishment. Listen! The world is like a beautiful woman who makes people desirous of her, and by whom many have been seduced. Do not incline to the world, do not hanker after it, and do not rely on it because it is

not worthy of reliance. Remember! The world leaves the person who does not bother about it. (*Tabarī*, vol. 4, p. 422)

Second sermon

After praising Allāh *taʿālā* and sending salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he said:

"Understand well! Allāh *taʿālā* gave you this world so that you may use it as a preparation for the Hereafter. He did not give it to you so that you become part and parcel of it. Without doubt, the world is fleeting and the Hereafter is everlasting. Beware! Do not place your reliance on something fleeting by remaining distant from something which is eternal. Give preference to the eternal over the temporary because you will certainly have to leave the world behind and go to Allāh *taʿālā*. So fear Allāh *taʿālā* because this fear acts as a shield against His grasp, and is a means to gain His proximity. O people! Allāh is most self-respecting. Remain on your guard. Do not abandon your group, do not separate yourselves. Do not forget Allāh's favour on you when you were enemies to each other and Allāh *taʿālā* united your hearts and made you brothers to each other by virtue of His mercy." (*al-Bidāyah wa an-Nihāyah*, vol. 7, p. 215; *Tabarī*, vol. 4, pp. 422-423)

Third sermon

After praising Allāh *taʿālā* and sending salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he said:

You are passing your lives in this world of various activities. Make the best of your remaining life by doing good deeds. You came into this world, passed the morning in it, and passed the evening in it. remember! This world is a smokescreen of deception. Take admonition from those who have passed on. Strive and work hard, do not become heedless because it will not be tolerated. Where are all the sons and brothers of this world who were in love with this world, who inhabited it, and took enjoyment from it for a long time? Did the world not cast them out? You should also cast the world where Allāh *taʿālā* cast it, and seek the Hereafter. Allāh *taʿālā* explains this world and what is better than it (i.e. the Hereafter) in the following example:

وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ...

"Set forth to them the similitude of this worldly life: like water which We sent down from the skies..." (*ʿUthmān Dhun Nūrayn*, quoted from *Tabarī*, vol. 4, p. 243)

Martyrdom

Hadrat ʿUthmān's *radiyallāhu ʿanhu khilāfat* lasted for twelve years. Rebels had laid siege to his house for 49 days. They eventually martyred him on 18

Dhū al-Hijjah 35 A.H. while the Qur'ān was open before him and he was reciting it. His blessed grave is in Baqīʿ (the graveyard of Madīnah). May Allāh *taʿālā* be pleased with him, and may He illuminate his grave. (*Tabaqāt Kubrā*, vol. 1)

Amīr al-Mu'minīn Sayyidunā Hadrat ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAlī, his *kunnīyyat* is Abū al-Hasan and Abū Turāb, and his title is Haydar (lion). His father's name was Abū Tālib and grandfather's name, ʿAbd al-Muttalib. Thus, his lineage joins Rasūlullāh's *sallallāhu ʿalayhi wa sallam* at ʿAbd al-Muttalib. His mother's name was Fātimah bint Asad ibn Hāshim. Hadrat ʿAlī *radiyallāhu ʿanhu* was born ten years before Rasūlullāh *sallallāhu ʿalayhi wa sallam* could be commissioned as a Prophet.

Trustworthiness and integrity

He was under the tutelage of the *amīn, sādiq* (i.e. under Rasūlullāh *sallallāhu ʿalayhi wa sallam*), and so, he possessed the quality of trustworthiness from the very beginning. The Quraysh used to entrust their items and belongings to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When he emigrated to Madīnah, he gave the responsibility of returning all items to Hadrat ʿAlī *radiyallāhu ʿanhu*.

Abstinence

He led a life of abstinence even when he was the caliph. The caliphate did not affect his way of life in any way. He considered course and worn out clothing, and dried left over food to be the greatest bounties of this world.

Worship and devotional practices

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* relates:

كان ما علمت صواما قواما

"As far as I know, he was a person who used to fast a lot and engage in a lot of worship."

Zubayr ibn Saʿīd Qurayshī says:

لم أر هاشميا قط كان أعبد الله منه

"I never saw a Hāshimī who worshipped Allāh *taʿālā* more than him."

Spending in Allāh's cause

Although Hadrat ʿAlī *radiyallāhu ʿanhu* lacked worldly riches, he was rich of heart. No beggar ever left his place empty handed.

Humility

Simplicity, humility, and servitude were his special traits. He never considered it below his dignity to undertake physical labour. People would come to ask him rulings on different matters while he was stitching his shoes, milking the camels, or digging the ground. He was extremely informal by nature and would fall asleep on the dusty ground without any hesitation.

This simplicity continued even during the days of his *khilāfat*. He would generally wear a *kurtah*

having narrow sleeves, high sides, and a belt made of an ordinary cloth. (*Siyar Sahābah*, vol. 1, p. 333)

Bravery

Bravery was his peculiar quality and no contemporary could equal him in this regard. He took part in the battles and displayed his courage in all of them.

Statements and teachings

1. "The world is a corpse. If anyone wants to take anything from the world, he must bear living with dogs."

I [ʿAllāmah Shaʿrānī *rahimahullāh*] say: The world which he is referring to is the world which is more than a person's Sharʿī needs, and not the one which is a person's essential need. Desiring more of the world than what is necessary entails *shahwah* (unbridled passion), and there are many such people in this world. We do not see abstinent and ascetic people competing headlong for this world (rather, people of *shahwah* are seen competing against each other). The person who seeks more than necessary of this world is referred to as a dog (*kalb*) because his heart (*qalb*) is attached to it. The word *kalb* is derived from *takallub* (to ravage). Every such person who finds it difficult to give up his *shahwah* is a *kalb* (dog) of that *shahwah*. Understand this well. Thus, anyone who spends more than necessary on food and clothing does so because of a deficiency in

abstinence. Allāh *taʿālā* did not order us to spend more than necessary on our desires. Allāh *taʿālā* knows best.

2. “Only a believer can love me. A hypocrite abhors me.”

Note: One should gauge one’s *īmān* accordingly. (compiler)

3. “It is far better for a person to pass away after reaching the age of maturity and acquiring *maʿrifat* (true recognition of Allāh *taʿālā*) than passing away in his childhood, although he will be admitted into Paradise without reckoning [in the case where he dies in his childhood].”

Note: Glory to Allāh! What words of wisdom and cognition! (compiler)

4. “The person who has most knowledge of Allāh *taʿālā* will have the most respect and love for those who say *Lā ilāha illallāh* (i.e. for the believers).”

5. “Pay more attention to the acceptance of deeds than to the deeds themselves. And acceptance is acquired through *taqwā*. Thus, the deed which is accompanied with *taqwā* is not little, but a lot. How can it be little when it has the honour of acceptance by virtue of the *taqwā* which it contains?

6. “Man should have hopes in none except Allāh *taʿālā*, and fear nothing but sinning.”

https://darulilm.wordpress.com/

Note: Glory to Allāh! What excellent advice to Allāh's servants.

7. "An ignorant person must not feel ashamed to ask about what he does not know. An *ʿālim* should not feel ashamed to say 'Allāh knows best' in matters which he does not know."

8. "My greatest fear is following my desires and having high hopes. This is because the first causes man to deviate from the truth, and the second causes him to forget the Hereafter."

9. "An expert *faqīh* (jurist, person of deep understanding) is he who does not cause people to become despondent of Allāh's *taʿālā* mercy, does not cause them to become fearless of His punishment, does not give any leeway in disobedience to Allāh *taʿālā*, and does not cast aside the Qur'ān by giving attention to other things."

Note: This is because there is no greater bounty than the Qur'ān. (compiler)

10. "There is no good in a worship which is not accompanied with knowledge. There is no good in knowledge which is not accompanied with understanding. There is no good in a recitation [of the Qur'ān] in which there is no reflection."

Note: Allāh *taʿālā* instructed us to reflect on the Qur'ān, and so, attention ought to be given to it. The *ummah* will always be in need of this until the

Resurrection. Unfortunately, we are increasingly neglectful in this regard. (compiler)

11. Fālūdā (a jelly-type of dessert) was presented to him. He placed it before him and said: "You certainly have a good fragrance, and lovely colour, and you taste very good. But I do not want to make a habit of eating something which I was never habituated to before." And so, he did not eat it.

12. Hadrat ʿAlī *radiyallāhu ʿanhu* did not eat food after the martyrdom of Hadrat ʿUthmān *radiyallāhu ʿanhu*.

Note: Glory to Allāh! There was so much of mutual love between them and they were so firmly bonded that his martyrdom caused him much grief and sorrow, preventing him from having a normal meal. (compiler)

13. He used to patch his clothes and say: "Wearing patched clothes creates humility and servitude in the heart. Furthermore, the believers will emulate me in this regard."

14. He would bear the cold in winter to the extent that the bitter cold would cause him to shiver. When he was asked: "Why do you not take a shawl from the Bayt al-Māl, there is sufficient provision there?" He replied: "I will not take anything from the Bayt al-Māl for myself and thereby deprive the Muslims."

Note: Glory to Allāh! Look at the level of his abstinence and his love for Allāh's creation! He was not prepared to take a single shawl from the Bayt al-Māl. This is a clear proof of his reliance in Allāh *taʿālā* and his *taqwā*. The person who has any ill-feeling or incorrect beliefs with regard to Hadrat ʿAlī *radiyallāhu ʿanhu* should worry about his own destiny. (compiler)

15. "*Taqwā* entails not persisting in sin, and not falling into deception and arrogance by your obedience and worship."

16. He used to be discomforted by the world and its attraction, and would feel affinity with the night and its darkness.

17. He loved the poor and those affiliated to *Dīn*. He would address the world saying: "O world! Go deceive someone else because I have issued three divorces to you. Your life is short, your assemblies are disdained, and you pose a great danger."

18. "Aah aah! My provisions are little, the journey is long, and the path is dangerous." (the journey to the Hereafter is long, and the path leading to it is filled with evils and the promptings of Satan, making it a dangerous path).

19. "There are three things which are most difficult: (1) to show the truth to one's self, (2) to remember Allāh *taʿālā* in every condition, (3) to be considerate to one's fellow brothers in one's wealth."

20. “Do not be overjoyed when you receive anything of this world. When you lose anything, do not become despondent out of grief and sorrow. You should rather be concerned about what is going to happen after death.” (*Tabaqāt*)

21. “The people are sleeping at the moment. They will wake up [come to their senses] when they die.”

22. “If the veils of the unseen world were removed, my conviction [and belief in the unseen] will not increase in any way.”

23. “The person who recognizes his own self has recognized Allāh *taʿālā*.”

24. “Do not look at the speaker, but ponder over what he is saying.”

25. “Kindness cuts off the tongue.” (In other words, a person is unable to say anything against the one who shows kindness to him or does him a favour).

26. “When you gain the upper-hand over your enemy, gratitude for it entails pardoning him his mistake.”

Note: Glory to Allāh! What great advice. When a servant pardons the mistakes of fellow servants, Allāh *taʿālā* will pardon him his mistakes. (compiler)

27. “Knowledge elevates the lowest person to the highest levels. Ignorance debases the highest

person to the lowest levels. Knowledge is better than wealth because knowledge will protect you, while you will have to personally protect your wealth."

Note: Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* has explained this in detail in his book, *'Ilm kī Durūrat* (the need for knowledge). (compiler)

28. "A sign of *īmān* is that a person speaks the truth even when there is a danger of loss."

29. He said in his final advice: "O people! Remain steadfast on *tauhīd*, do not ascribe any partner to Allāh *ta'ālā*, and practise on the Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam*. If you do this, every evil will remain distant from you. *Tauhīd* and the Sunnah are two pillars of *Dīn*, and they are two bright lights on the path of guidance."

Martyrdom

He remained caliph for almost five years, and was martyred on 18 Ramadān 40 A.H. The era of *khilāfat-e-rāshidah* (rightly guided caliphate) ended with him. To Allāh we belong and to Him is our return. He was buried near Kūfah at a place called Najaf. May Allāh be pleased with him, and may He illuminate his grave. (*Khulafā' Rāshidīn*)

Words of wisdom

My heart desires to quote some of the words of wisdom of Hadrat Sayyidunā 'Alī al-Murtadā

radiyallāhu ʿanhu from the famous book, *al-Murtadā*, of Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. The in-depth meaning and effectiveness of these words are sufficient to be attributed to Hadrat ʿAlī *radiyallāhu ʿanhu*. The following is mentioned in *al-Murtadā*:

From among the latter scholars, Shaykh Muhammad ʿAbduh also wrote a commentary to *Nahj al-Balāghah*. He stressed on the literary and educational circle to pay particular attention to it and to derive benefit from it. This has increased the attention and importance which is devoted to it.

قيمة كل امرئ ما يحسنه.

The worth of every person is gauged from what he does better (than others, and better in comparison to his other works). (A man's worth is gauged from what he excels in).

كلموا الناس على قدر عقولهم، أتحبون أن يكذّب الله ورسوله.

Speak to people according to their mental level and understanding. Do you want Allāh and His Messenger to be rejected (because the person was addressed in a manner which was beyond his understanding)?

احذر صولة الكريم إذا جاع، وصولة اللئيم إذا شبع.

A noble person loses control of his self when he is hungry. A base and low person loses control of his

self when he has eaten to his fill (and he has no need of anyone).

اجموا هذه القلوب والتمسوا لها طرف الحكمة، فإنها تملّ كما تملّ الأبدان.

Give rest to these hearts as well, and seek anecdotes of wisdom [and light heartedness] for them because they become fatigued just as the bodies become fatigued.

النفس موثرة للهوى، آخذة بالهويني، جامحة إلى اللهو، أمّارة بالسوء، مستوطنة للفجور، طالبة للراحة، نافرة عن العمل، فإن أكرهتها انضيتها، وإن أهملتها أرديتها.

The *nafs* gives preference to desires, it chooses options which are easier, is inclined to play and amusement, prompts one towards evil, immorality remains embedded in it, it seeks rest and comfort, and it abhors work. If you impose on it, it will become lean and emaciated. If you leave it, you will destroy it.

ألا لا يرجونّ أحدكم إلا ربه، ولا يخافن إلا ذنبه، ولا يستحي أحدكم إذا لم يعلم أن يتعلم، وإذا سئل عما لم يعلم أن يقول لا أعلم.

Have hopes in none but Allāh. Fear nothing but your sins. Do not be ashamed to learn if you do not know. And if you are asked about something which you do not know, say: I do not know.

الفقر يُخرس الفَطِن عن حجته والمقل غريب في بلدته.

Poverty mutes intelligence, and a poor person becomes a stranger in his own hometown.

العجز آفة، والصبر شجاعة، والزهد ثروة، والورع جُنّة.

Incapability is a calamity, patience is bravery, abstinence is a treasure, and fear of Allāh is a shield.

الآداب حلل مجدّدة والفكر مرآة صافية.

Etiquette and manners are sets of clothing which can be repeatedly worn as new clothes. The mind is a clear mirror.

إذا أقبلت الدنيا على أحد أعارته محاسن غيره، وإذا أدبرت عنه سلبته محاسن نفسه.

When a person is on the ascendancy, even the merits of others are attributed to him. When he is waning, his personal merits are also denied and rejected.

ما أضمر أحد شيئا إلا ظهر في فلتات لسانه وصفحات وجهه.

When a person conceals something in his heart, it definitely becomes exposed by references of his tongue and his facial expressions.

لا تكن عبد غريك وقد جعلك الله حرا.

Do not become a slave of anyone apart from yourself when Allāh *ta'ālā* has made you a free person.

إياك والاتكال على المُنى، فإنها بضائع النوكى

Do not rely on small hopes because they are the goods and possessions of foolish people.

ألا أنبئكم بالعالم كل العالم من لم يزين لعباد الله معاصي الله، ولم يؤمنهم مكره، ولم يوئس من رَوحه.

Do you want to know who the greatest *ʿālim* is? He is the one who does not embellish and beautify sins to Allāh's servants, does not make them feel safe from Allāh's grasp, and does not make them despondent of His mercy.

الناس نيام إذا ماتوا انتبهوا.

People are sleeping [they are in a dreamy state]. They will only wake up [and realize] when they die.

الناس أعداء ما جهلوا.

People are enemies to what they are ignorant of.

الناس بزمانهم أشبه منهم بآبائهم.

People are more akin to their times than to their forefathers. (In other words, the times have a greater influence on them).

المرء مخبوء تحت لسانه.

A person is concealed beneath his tongue. (In other words, as long as he does not speak, his knowledge and real being remains concealed).

ما هلك امرء عرف قدره.

The person who recognizes his own worth does not have to fear any danger or deception.

رُبّ كلمة سلبت نعمة.

Many a statement [made without thinking] causes bounties and favours to be snatched away.

(*al-Murtaḏā*, pp. 288-293)

These few valuable words of wisdom are undoubtedly weightier than thousands of statements. May Allāh *taʿālā* make the study of these words a means of admonition and advice for us, and may they increase us in wisdom and insight. Āmīn. This is certainly easy for Allāh *taʿālā*.

The merits of the *Khulafā' Rāshidīn*

The holy Companions whose statements we quoted till this point also enjoy the honour of being the most superior from the group of the Sahābah *radiyallāhu 'anhum*. They are the venerable Sahābah of the *ummah* who are given the title of *Khulafā' Rāshidīn*. They are from among the fortunate ones who were given glad tidings of Paradise in this very world. They are those senior pious personalities regarding whom Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ

"Adhere firmly to my Sunnah and the way of the rightly-guided *khulafā'*."

And thereby made it compulsory on us to follow and emulate them. In other words, during times of intense dissension and disunity, you must adhere to my Sunnah and the way of my *Khulafā' Rāshidīn*. Obviously, during the present era of intense dissension and disunity, it becomes essential on us to practise on the Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam* and the *Khulafā' Rāshidīn*.

Such honour has not been conferred to the *Khulafā' Rāshidīn* alone. Other Sahābah *radiyallāhu 'anhum* have also been bestowed with honour. Several Ahādīth state the eligibility of emulating them. The following Hadīth is well-known:

أَصْحَابِيْ كَالنُّجُوْمِ بِأَيِّهِمْ اِقْتَدَيْتُمْ اِهْتَدَيْتُمْ

"My Companions are like stars, whichever one you follow, you will be guided."[1]

This means that by virtue of their companionship with Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they are not only worthy of guidance, but also worthy of emulation. They are not merely treading a path, but have become worthy of leading others to the path. Thus, whoever follows in their footsteps will most certainly reach his destination.

Another Hadīth states:

عَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ أَصْحَابِيْ فِيْ أُمَّتِيْ كَالْمِلْحِ فِي الطَّعَامِ، لاَ يَصْلُحُ الطَّعَامُ إِلاَّ بِالْمِلْحِ، قَالَ الْحَسَنُ: فَقَدْ ذَهَبَ مِلْحُنَا فَكَيْفَ نَصْلُحُ. (رواه في شرح السنة – مشكوة)

Hadrat Anas *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The similitude of my Companions in my *ummah* is like salt in food. Food is not right without salt." On hearing this Hadīth, Hadrat Hasan said: "If we do not have the salt, how can we be righteous?"

In his book, *Mirqāt*, Hadrat Mullā ʿAlī Qārī *rahimahullāh* writes a comment to the above statement of Hadrat Hasan. He says:

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[1] The *ʿulamāʾ* differ on whether this is in fact a Hadīth. (compiler)

قُلْتُ نَصْلُحُ بِكَلاَمِهِمْ وَرِوَايَاتِهِمْ وَمَعْرِفَةِ مَقَامَاتِهِمْ وَحَالاَتِهِمْ وَبِالإِقْتِدَاءِ بِأَخْلاَقِهِمْ وَصِفَاتِهِمْ فَإِنَّ الْعِبْرَةَ بِهَذِهِ الأَشْيَاءِ دُوْنَ صُوَرِهِمْ وَذَوَاتِهِمْ.

I [Mullā ʿAlī Qārī] say: We will become righteous through their speech and narrations, by acknowledging their ranks and conditions, and by emulating their character and attributes. These are the things which are taken into consideration, and not their physical bodies and appearances.

ʿAllāmah Shaʿrānī *rahimahullāh* writes in the prelude to his book:

فَإِنَّ صُوْرَةَ الْمُعْتَقَدَاتِ إِذَا ظَهَرَتْ وَحَصُلَتْ لاَ يَحْتَاجُ إِلَى مُشَاهَدَةِ صُوَرِ الأَشْخَاصِ.

When the form of the beliefs become clear and are acquired [by a person], there is no need to see the outward forms of the personalities.

Note: What a wonderful fact these two elders exposed to us! The essential thing is to practise on the teachings of the pious predecessors. Once this is acquired, it is not a serious matter if we do not see their physical forms and appearances.

Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* holds a lofty position as a jurist among the Sahābah *radiyallāhu ʿanhum*. He makes a very eloquent statement about the Sahābah *radiyallāhu ʿanhum*. He says:

مَنْ كَانَ مُتَأَسِّيًا فَلْيَتَأَسِّ بِأَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِنَّهُمْ أَبَرُّ هَذِهِ الأُمَّةِ قُلُوْبًا، وَأَعْمَقُهَا عِلْمًا، وَأَقَلُّهَا تَكَلُّفًا، وَأَقْوَمُهَا هَدْيًا، وَأَحْسَنُهَا حَالاً، قَوْمٌ اخْتَارَهُمُ اللهُ بِصُحْبَةِ نَبِيِّهِ وَإِقَامَةِ دِيْنِهِ، فَاعْرِفُوْا لَهُمْ فَضْلَهُمْ وَاتَّبِعُوْا آثَارَهُمْ فَإِنَّهُمْ كَانُوْا عَلَى الْهُدَى الْمُسْتَقِيْمِ. (شرح عقيدة سفاريني، ج٢، ص٢٨٠)

If any person wants to emulate anyone, he must emulate the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* because they have the purest hearts in this *ummah*, they possess the most in-depth knowledge, they have the fewest formalities, they are the most balanced in their ways, and they are the best as regards their conditions and situations. They are a people whom Allāh *taʿālā* chose for the companionship of His Prophet [*sallallāhu ʿalayhi wa sallam*] and the establishment of His *Dīn*. You should therefore acknowledge their merit, and follow in their footsteps because they were on the straight path of guidance.

Abū Dā'ūd Tayālisī *rahimahullāh* narrates from Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* who said:

إِنَّ اللهَ نَظَرَ فِيْ قُلُوْبِ الْعِبَادِ فَنَظَرَ قَلْبَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِيْ قُلُوْبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ قُلُوْبَ أَصْحَابِهِ خَيْرَ قُلُوْبِ الْعِبَادِ فَاخْتَارَهُمْ لِصُحْبَةِ نَبِيِّهِ. (سفاريني شرح الدرة)

Allāh *taʿālā* looked at the hearts of His servants and found the heart of Muhammad *sallallāhu ʿalayhi wa sallam* to be the best. So He

commissioned him for His message [made him His Messenger]. He then looked at the hearts of His servants after looking at the heart of Muhammad *sallallāhu ʿalayhi wa sallam* and found the hearts of his Companions to be the best. So He chose them for the companionship of His Prophet.

The *Musnad* of Bazzāz narrates through an authentic transmission (*sanad*) from Hadrat Jābir *radiyallāhu ʿanhu* that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إِنَّ اللهَ اخْتَارَ أَصْحَابِيْ عَلَى الْعَالَمِيْنَ سِوَى النَّبِيِّيْنَ وَالْمُرْسَلِيْنَ وَاخْتَارَ لِيْ مِنْ أَصْحَابِيْ أَرْبَعَةً، يَعْنِيْ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا، فَجَعَلَهُمْ أَصْحَابِيْ، وَقَالَ فِي أَصْحَابِيْ كُلِّهِمْ خَيْرٌ.

"Allāh *taʿālā* selected my Companions over the entire world, except for the Prophets and Messengers. And from my Companions, He chose four of them specifically for me. They are Abū Bakr, ʿUmar, ʿUthmān and ʿAlī. He made them my special Companions." Rasūlullāh *sallallāhu ʿalayhi wa sallam* then said: "There is good in all my Companions."

ʿUwaym ibn Sāʿid *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إِنَّ اللهَ اخْتَارَنِيْ وَاخْتَارَ لِيْ أَصْحَابِيْ فَجَعَلَ مِنْهُمْ وُزَرَاءَ وَأَخْتَانًا وَأَصْهَارًا فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِيْنَ، وَلاَ يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلاَ عَدْلاً. (تفسير قرطبي، سورة الفتح، مجمع الزوائد، ص١٠-١٢)

Allāh *taʿālā* selected me and selected my Companions for me. He then made some of them my ministers, my sons-in-law, and my fathers-in-law. Thus, anyone who speaks ill of them – on him is the curse of Allāh *taʿālā*, the angels and all of mankind. On the day of Resurrection, Allāh *taʿālā* will neither accept his obligatory worship nor his optional worship.

Hadrat ʿIrbād ibn Sāriyah *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إِنَّهُ مَنْ يَعْشُ مِنْكُمْ فَيَرَى اخْتِلاَفًا كَثِيْرًا، فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ عَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُوْرِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلاَلَةٌ. (رواه الإمام أحمد وأبو داؤد والترمذي وابن ماجه، وقال الترمذي حديث حسن صحيح. وقال أبو نعيم حديث جيد صحيح. سفاريني، ص٢٨٠)

"The one who lives after me will see much dissension. You should therefore cling firmly to my Sunnah and the way of the righteous *khulafā'*. Beware of newly invented practices because every innovation (*bidʿah*) is deviation."

In the above Hadīth, Rasūlullāh *sallallāhu ʿalayhi wa sallam* considers following the Sunnah of his *Khulafā Rāshidīn* – like his own Sunnah – to be obligatory, and a means for salvation from trials and tribulations. Other Ahādīth make mention of other Companions *radiyallāhu ʿanhum* and instruct the Muslims to emulate and follow them, and to take guidance from them. These narrations are found in all Hadīth collections. (*Maqām-e-*

Sahābah of Maulānā Muhammad Shafī‘ Sāhib *rahimahullāh*, pp. 58-61)

In the introduction to *Fadā’il as-Sahābah* of Hadrat Imām Ahmad ibn Hambal *rahimahullāh*, a narration of Hadrat Abū Dhar‘ah is quoted from the *al-Kāfiyah* of Khatīb. I consider it appropriate to quote it here:

قَالَ أَبُوْ ذَرْعَةَ إِذَا رَأَيْتَ الرَّجُلَ يَنْقُصُ أَحَدًا مِنْ أَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاعْلَمْ أَنَّهُ زِنْدِيْقٌ، وَذَلِكَ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقٌّ وَإِنَّمَا رَوَى إِلَيْنَا هَذَا الْقُرْآنَ وَالسُّنَنَ أَصْحَابُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَإِنَّمَا يُرِيْدُوْنَ أَنْ يَجْرَحُوْا شُهُوْدَنَا لِيُبْطِلُوا الْكِتَابَ وَالسُّنَّةَ، وَالْجَرْحُ بِهِمْ أَوْلَى وَهُمْ زَنَادِقَةٌ. (مقدمة فضائل الصحابة، ص٦)

Hadrat Abū Dhar‘ah said: If you see any person denigrating anyone of the Companions of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, you must be convinced he is a *zindīq* (atheist). This is because Rasūlullāh *sallallāhu ‘alayhi wa sallam* is a true Prophet [of Allāh *ta‘ālā*], and it is the Companions of Rasūlullāh *sallallāhu ‘alayhi wa sallam* who conveyed the Qur’ān and these Sunnahs [of Rasūlullāh *sallallāhu ‘alayhi wa sallam*] to us. These irreligious people want to discredit our witnesses in order to invalidate the Qur’ān and Sunnah. Such people are more deserving of discredit because they are *zindīqs* (atheists). (*Muqaddamah Fadā’il as-Sahābah*, p. 6)

Hadrat Sayyidunā Talhah ibn ʿUbaydillāh *radiyallāhu ʿanhu*

Name and lineage

His name was Talhah, his *kunnīyyat* was Abū Muhammad, his father's name was ʿUbaydullāh, and his mother's name was Saʿbah. His lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* on the seventh level with Murrah ibn Kaʿb. (*Siyar as-Sahābah*, vol. 2, p. 104)

He is from among the early adherents of Islam and from among the ʿAsharah Mubash-sharah. He was from among those who remained steadfast with Rasūlullāh *sallallāhu ʿalayhi wa sallam* during the battle of Uhud and protected him with his life and hands to the extent that they became paralysed and he suffered twenty four injuries on his body. Rasūlullāh *sallallāhu ʿalayhi wa sallam* referred to him as Talhah al-Khayr (the Talhah who brings goodness). His daily expenses amounted to 1000 dirhams. He gave 100 000 dirhams in charity on a single day while he himself needed a *kurtah* (long shirt) to go to the musjid, but he did not purchase one.

Statements

1. The person who spends the night with possessions of this world in his house is living a life of deception. He does not know what type of calamity will afflict him at night from Allāh *taʿālā*. He would not get sleep if he had dīnārs with him,

and he would certainly distribute them the next morning. (*Tabaqāt*)

2. The book *Aʿyān al-Hujjāj* relates from his wife, Suʿdā, who said: "He entered the house one day and he appeared very grief-stricken. I asked him if anything was wrong, and he replied: 'The wealth which I have has really increased, and I am quite troubled by this.' I said: 'What is there to be troubled about, give it out and distribute it [to the poor].' He immediately distributed all his wealth among the needy, and did not leave a single dirham. His treasurer states that this wealth totalled 400 000 dirhams."

Note:

Such was the lofty level of Hadrat Talhah's *radiyallāhu ʿanhu* fear of Allāh *taʿālā* – he could not bear spending a single night with all this wealth. His wife, Hadrat Suʿdā *radiyallāhu ʿanhā*, enjoys a loftier level for having expressed her eagerness to spend such a large amount of money in charity. Hadrat Talhah *radiyallāhu ʿanhu* was certainly fortunate, and so was his wife, as per her name [which means fortunate]. May Allāh *taʿālā* inspire all men and women to be like them. Āmīn.

A person rightly said:

سَخَّرَ الإِلَهُ أُنَاسًا لِسَعِيْدٍ فَكُلُّهُمْ سُعَدَاءُ (دليل الفالحين)

"When Allāh *taʿālā* subjugates people to a fortunate person, they all become fortunate."

Demise

He was martyred in 36 A.H. in the battle of Jamal. His grave is well-known in Basra and many people visit it. May Allāh *taʿālā* be pleased with him. (*Aʿyān al-Ḫujjāj*)

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Hadrat Sayyidunā Zubayr ibn al-ʿAwwām *radiyallāhu ʿanhu*

Name, lineage, family

His name was Zubayr, his father was ʿAwwām, and his mother was Safīyyah. His lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* at Qusayy ibn Kilāb. (*Siyar as-Sahābah*, vol. 2, p. 82)

He had a lot of debts at the time of his death. People asked him in this regard, so he said to his children: "Whenever you encounter any difficulty in paying my debts, you must make this *duʿāʾ*:

يَا مَوْلَى الزُّبَيْرِ اِقْضِ دَيْنَهُ

"O the Master of Zubayr! Pay off his debts [for him]."

Allāh *taʿālā* paid off all his debts with amounted to 2.2 million.

Hadrat Zubayr *radiyallāhu ʿanhu* had a paternal uncle who used to wrap him in a straw mat, suspend him, smoke him with fire, and say: "Revert to *kufr*." Hadrat Zubayr *radiyallāhu ʿanhu* would reply: "Now that you are compelling me, I can never revert to *kufr*."

He owned one thousand slaves who would give their earnings to him daily, but he would give it all to them as charity in the same assembly. He would not keep a single dirham for himself.

He is also from among the ʿAsharah Mubash-sharah and among the early Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* be pleased with him.

Demise

Hadrat Zubayr *radiyallāhu ʿanhu* passed away in 36 A.H. in the battle of Jamal. Hadrat ʿAlī *radiyallāhu ʿanhu* related the following Hadīth on the occasion of his martyrdom: "Give the good news of the Hell-fire to the one who killed Zubayr." (*Aʿyān al-Hujjāj*, p. 48)

Hadrat Sayyidunā Saʿd ibn Abī Waqqās *radiyallāhu ʿanhu*

Name, lineage, family

His name was Saʿd, his father was Mālik, and his mother, Hamnah. Hadrat Saʿd ibn Abī Waqqās *radiyallāhu ʿanhu* was the maternal uncle of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* would make mention of this relationship repeatedly. (*Siyar as-Sahābah*, vol. 2, p. 137)

He was from among the ʿAsharah Mubash-sharah and the early adherents of Islam. He was the first Arab to shoot arrows against the enemies in Allāh's cause. He accompanied Rasūlullāh *sallallāhu ʿalayhi wa sallam* in all the battles.

He did not side with any group when the Muslims had differences among their ranks. His approach was greatly admired by Hadrat ʿAlī *radiyallāhu ʿanhu* who said with regard to him: "Assuming this approach is a sin, it is a minor sin. And if it is meritorious, it is a very great act of piety." (*Aʿyān al-Hujjāj*)

There was a dispute between himself and Hadrat Khālid *radiyallāhu ʿanhu*. A person came to him and complained about Hadrat Khālid *radiyallāhu ʿanhu* to him, so he replied: "The dispute which exists between us has not affected our *Dīnī* relationship. You may leave, and do not mention such things to me."

Note: If we were to adopt such an approach today, we will save ourselves from many disputes and problems. It is especially necessary for our religious circles to practise on this. (compiler)

He made a bequest requesting the cloak which he wore in the battle of Badr to be used as his shroud (*kafan*). His bequest was carried out. (*Tabaqāt*)

Demise

He passed away in 55 A.H. May Allāh *taʿālā* be pleased with him.

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Hadrat Sayyidunā Saʿīd ibn Zayd *radiyallāhu ʿanhu*

Name, lineage, family

His name was Saʿīd, his father was Zayd, and his mother was Fātimah. Hadrat Saʿīd's lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* at Kaʿb ibn Luwayy, and with Hadrat ʿUmar's *radiyallāhu ʿanhu* at Nufayl. (*Siyar as-Sahābah*, vol. 2, p. 181)

He was from the ʿAsharah Mubash-sharah, and a Sahābī whose *duʿā's* were readily accepted. Arwā bint Anas *radiyallāhu ʿanhā* made a claim before Marwān that Saʿīd ibn Zayd usurped a portion of her land. Hadrat Saʿīd ibn Zayd *radiyallāhu ʿanhu* said: "O Allāh! If she is lying, cause her to become blind and destroy her on her land." She did not die until she became blind. She was walking on her land one day, and she fell into a pit and died.

Note

This shows that the Sahābah *radiyallāhu ʿanhum* did indeed make *bud-duʿā'* (curse). (compiler)

Demise

He passed away in ʿAqīq in 55 A.H. He was brought to Madīnah and buried there. May Allāh *taʿālā* be pleased with him. (*Tabaqāt*, vol. 1, p. 19)

Hadrat Sayyidunā Abū Muhammad ʿAbd ar-Rahmān ibn ʿAuf *radiyallāhu ʿanhu*

Name, lineage, family

His name was ʿAbd ar-Rahmān, his father was ʿAuf, and his mother's name was Shafā'. Hadrat ʿAbd ar-Rahman's original name was ʿAbd ʿAmr. When he embraced Islam, Rasūlullāh *sallallāhu ʿalayhi wa sallam* changed it to ʿAbd ar-Rahmān. (*Siyar as-Sahābah*, vol. 2, p. 130)

He is also from among the ʿAsharah Mubash-sharah and an early adherent to Islam. He became terrified when he heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying that ʿAbd ar-Rahmān will have to drag himself into Paradise. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard about his fear, he said to him: "Give an excellent loan in Allāh's cause, and He will give expansion in your feet." Hadrat Jibra'īl *ʿalayhis salām* then descended and instructed Rasūlullāh *sallallāhu ʿalayhi wa sallam* to order Ibn ʿAuf to be hospitable to guests, feed the hungry, and give to beggars. If he does all this, it will be an atonement for him from his present condition.

His intense fear and humility caused him to live among his slaves in a manner which made it difficult to differentiate between the master and the slaves.

Statements

1. He was fasting one day. When the evening meal was presented to him, he said: “Musʿab ibn ʿUmayr was better than me. He had absolutely nothing when he was martyred. He was enshrouded in a sheet which was so small that when his head was covered, his feet were exposed; and when his feet were covered, his head was exposed. Hadrat Hamzah was also better than me. When he was martyred, there was just one sheet for his *kafan* (shroud). Now all the treasures of the world have been granted to us. I fear we are probably receiving the rewards of our good deeds in this very world [and we will get nothing in the Hereafter].” Saying this, he began crying and did not eat his food.

2. Some food was presented to him one day, so he said: “Rasūlullāh *sallallāhu ʿalayhi wa sallam* departed from this world without having filled his stomach with wheat bread. (We are receiving so much of food), and so, I do not think this condition of (abundant food and comfort) is better for us than the previous condition [of poverty].”

3. Although he was very wealthy, he was never heedless of the Hereafter. In like manner, he had no love whatsoever for affluence and wealth, and he never assumed a distinguished position for himself. When he was among his slaves, one could not distinguish the master from the slaves. Ibn Abī Nujayh relates that Hadrat ʿUmar *radiyallāhu ʿanhu* and Hadrat ʿAbd ar-Rahmān ibn ʿAuf *radiyallāhu ʿanhu* used to read the following *duʿā’*

most of the time while performing *tawāf* of the Kaʿbah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

"O Allāh! Give us the good of this world and the good of the Hereafter, and protect us against the punishment of the Hell-fire." (*Kanz al-ʿUmmāl*, vol. 3, p. 34; *Aʿyān al-Hujjāj*, vol. 1, p. 42)

Demise

He passed away in 32 A.H. and was buried in Baqīʿ (the graveyard of Madīnah). May Allāh *taʿālā* be pleased with him.

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Hadrat Sayyidunā Abū ʿUbaydah ibn al-Jarrāh *radiyallāhu ʿanhu*

Name, lineage, family

His name was ʿĀmir, his *kunnīyyat* was Abū ʿUbaydah, and his father's name was ʿAbdullāh. However, he was attributed to his grandfather, Ibn al-Jarrāh, and was popularly known by this name. His lineage meets on the fifth level with Rasūlullāh *sallallāhu ʿalayhi wa sallam* by a person named Fihr.

He is from among the ʿAsharah Mubash-sharah. He took part in Badr and other battles, and had the honour of undertaking both emigrations, viz. to Abyssinia and Madīnah.

Statements

1. He used to say: "Most people are concerned about whitening their clothes, but they make their *Dīn* dirty. There are many who outwardly make plans to honour their selves, but in reality they are abasing themselves."

2. "O people! May Allāh *taʿālā* have mercy on you. Hasten towards new good deeds to atone for your past evil deeds. Even if you committed evils which fill the entire distance between the earth and heavens, and then you do a single good deed, it will overcome all the evil deeds and replace them."

3. “The believer is like a bird which flutters about the entire day.” Note: In other words, no one has total peace. (compiler)

Demise

He passed away in 18 A.H. when he was 58 years old. He died in a plague. His grave is in Shām. May Allāh *taʿālā* be pleased with him. (*Tabaqāt*, p. 19)

Note

The discussion on the ʿAsharah Mubash-sharah – i.e. those whom Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave the glad tidings of Paradise in this very world – ends with the discussion on Hadrat Sayyidunā Abū ʿUbaydah ibn al-Jarrāh *radiyallāhu ʿanhu*. We now take the honour of relating the statements of other Sahābah *radiyallāhu ʿanhum* and Sahābiyāt *radiyallāhu ʿanhunna*. Their statements are based on absolute wisdom and cognition. *Inshā Allāh*, by reading them, the path to guidance will be opened to us. May Allāh *taʿālā* enable us all to follow in their footsteps, embellish us with their internal spiritual conditions, and fill us with the blessings of their statements. Āmīn.

Hadrat Sayyidunā ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu*

Name and lineage

His name was ʿAbdullāh, his father was Masʿūd, and mother was Umm ʿAbd. (*Siyar as-Sahābah*, vol. 2, p. 275)

He was a very senior Sahābī and a great scholar of the Qurʾān. He kept less optional fasts but engaged in a lot of optional salāhs. When some people objected to this, he replied: "When I fast, I feel weak and find it difficult to perform salāh. And I consider salāh to be more essential."

He heard a person making the following *duʿāʾ*: "O Allāh! I desire for You to include me among the *muqarrabīn* (those who enjoy close proximity to Allāh *taʿālā*) and I do not want to be among the *ash-hāb-e-yamīn* (those who are to the right side of Allāh *taʿālā*)." On hearing this, Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* said: "Here is a person who does not even want to be resurrected after death."

Note: Glory to Allāh! Look at how much fear he had of standing before Allāh *taʿālā* and giving an account of his deeds despite being one of the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (compiler)

He was going somewhere and many people joined him on the way. He asked them: "Do you people have some need from me?" They replied: "No." He

said: “You may all go back because it is degrading for people to walk behind another person, and it is a tribulation for the person behind whom people are walking.”

Statements

1. If you come to know of what I know about myself, you will throw soil on my head.

Note: Look at the extent of his self-effacement! (compiler)

2. If a person engaged in worship for seventy years in the area between the Hajar-e-Aswad and Maqām-e-Ibrāhīm, but had a liking for an unjust person, Allāh *taʿālā* will resurrect him on the day of Resurrection with the unjust person.

Note: This not only disparages injustice, but also demonstrates the reprehensibility of liking an unjust person. Unfortunately, we do not pay any attention to this. (compiler)

3. When he fell ill, Hadrat ʿUthmān *radiyallāhu ʿanhu* went to visit him. He asked him: “What complaint do you have?” He replied: “About my sins.” Hadrat ʿUthmān *radiyallāhu ʿanhu* asked: “What do you wish for?” He replied: “Allāh’s mercy.” He asked: “Should I call for a doctor?” He replied: “It is the doctor who caused me to fall ill.” Hadrat ʿUthmān asked: “Should I authorize a stipend for you?” He replied: “I have no need for it.” Hadrat ʿUthmān said: “Accept it, it will be of help to your daughters.” He replied: “I do not fear

any poverty and need with regard to my daughters because I taught them to read Sūrah al-Wāqiʿah every night. I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: 'The person who reads Sūrah al-Wāqiʿah every night will never be afflicted by poverty.'"

4. This was one of the *duʿā's* which he made regularly:

اَللَّهُمَّ إِنِّيْ أَسْئَلُكَ إِيْمَانًا لاَ يَرْتَدُّ، وَنَعِيْمًا لاَ يَنْفَدُ، وَقُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ، وَمُرَافَقَةَ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ أَعْلَى جِنَانِ الْخُلْدِ.

"O Allāh! I ask You for *īmān* which does not depart, bounty which does not end, delight of the eyes which does not cease, and the companionship of Your Prophet *sallallāhu ʿalayhi wa sallam* in the highest gardens of eternity."

5. Knowledge does not entail excessive narrations. Rather, it entails the fear of Allāh *taʿālā*.

6. The purity of the world has vanished, and its turbidity remains. Today, death is a gift for every Muslim.

7. It is better for a person to take a burning ember and extinguish it by placing it between his teeth than saying with regard to something which Allāh *taʿālā* decreed: "If only this did not happen."

8. He used to say to his companions: "Although you are performing more salāhs than the Sahābah *radiyallāhu ʿanhum* of Rasūlullāh *sallallāhu ʿalayhi*

wa sallam and striving more than them, they were far more abstentious of this world and much more desirous of the Hereafter." (*Tabaqāt*, vol. 1, p. 20)

9. It is sufficient for a person to have such an amount of knowledge which causes him to fear Allāh *taʿālā*. His ignorance and immaturity are confirmed by mere pride over his knowledge. (*Aʿyān al-Hujjāj*)

10. The person who desires the Hereafter will suffer losses in this world. The person who desires this world will suffer losses in the Hereafter. O people! Endure the losses of something which is temporary for something whose profits are everlasting and fruitful.

11. He advised his son, ʿAbd ar-Rahmān, saying: "I advise you to fear Allāh *taʿālā*. You must experience sufficiency in your house (you must remain within the confines of your house), control your tongue, and think of your sins and cry over them."

12. Do not bother about the praises and dispraises of people. Think to yourself how a certain person appeals to you one day, and you dislike him on another day. The one who seems to be bad today, appears good on another day.

13. The similarity in appearance and mode of dressing between two people cannot create a similarity between them until there is a similarity in their hearts.

14. Allāh *taʿālā* gives of the world to His friends and foes. But He gives *īmān* only to those whom He wills.

15. The person who has the Qur'ān in his bosom must be recognized at night when people are asleep, and during the day when people are fasting. He must be recognized by his sorrow when people are happy. He must be recognized by his crying when people are laughing. He must be recognized by his silence when people are engaged in futile conversations. He must be recognized by his humble temperament when people are vexing their pride.

16. I do not want to see any of you behaving like a dead corpse at night, and like a *quṯrub* by day. (A *quṯrub* is a large black ant which spends the entire day collecting seeds, but has very little time to eat them). (*Aʿyān al-Ḫujjāj*)

Demise

Ḥaḏrat ʿAbdullāh ibn Masʿūd *raḏiyallāhu ʿanhu* passed away in 32 A.H. and he was about sixty years old at the time. He was buried in Madīnah Munawwarah. May Allāh *taʿālā* illuminate his grave.

Hadrat Sayyidunā Khabbāb ibn al-Aratt *radiyallāhu ʿanhu*

He was the sixth person to embrace Islam and is therefore known as *sādisul Islam* (one sixth of Islam). Because he embraced Islam, he used to be tortured by the fire but he remained steadfast.

He would cry and say: Our brothers have departed from this world but they received very little reward for their deeds in this world. This is why the world could not harm them in the least. As for us who survived after them, we have so much of wealth that we can use it for nothing but the soil (i.e. we can only use it for constructing buildings). Had Rasūlullāh *sallallāhu ʿalayhi wa sallam* not prohibited us from making *duʿā'* for death, we would have certainly made *duʿā'* for it.

Note: To build a house according to one's needs is an essential requirement. However, extravagant engrossment with it is certainly harmful. (compiler)

Hadrat ʿUmar *radiyallāhu ʿanhu* said: "O Khabbāb! What types of torments did you experience at the hands of the idol worshippers?" He replied: "They kindled a fire and caused me to lie down in it until the fat on my back melted."

Livelihood

He used to make swords before Islam and even after embracing Islam, and earn a livelihood in this way. His initial stages of Islam were spent in much

poverty. But Allāh *taʿālā* opened the doors to him and he became extremely wealthy without having to engage in any occupation. He had about 40 000 dirhams at the time of his death. (*Siyar as-Sahābah*, vol. 2, p. 194)

Merits and virtues

Hadrat Khabbāb *radiyallāhu ʿanhu* was very particular about enquiring and emulating the statements and actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. At times he would observe how Rasūlullāh *sallallāhu ʿalayhi wa sallam* engaged in night worship without Rasūlullāh *sallallāhu ʿalayhi wa sallam* knowing about it. He would then ask Rasūlullāh *sallallāhu ʿalayhi wa sallam* about it the next morning. On one occasion, Rasūlullāh *sallallāhu ʿalayhi wa sallam* spent the entire night in salāh. Hadrat Khabbāb *radiyallāhu ʿanhu* observed him the entire night, and asked him the next morning:

فَدَيْتُ بِأَبِيْ وَأُمِّيْ يَا رَسُوْلَ اللهِ

"May my parents be sacrificed for you. I never saw you offering such a salāh before." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "This was a salāh offered out of fear and hope. I made *duʿā'* for three things before Allāh *taʿālā*. Two of them were accepted and one was not. One *duʿā'* was for Allāh *taʿālā* not to destroy my *ummah* through the punishments with which He destroyed the previous nations. The second was for Allāh *taʿālā* not to give my enemies the upper hand over me.

These two *duʿā's* were accepted. But the third *duʿā'* was not accepted."

Hadrat Khabbāb *radiyallāhu ʿanhu* related thirty three Ahādīth of which three are related unanimously by Imām Bukhārī *rahimahullāh* and Imām Muslim *rahimahullāh*. Two are related by Imām Bukhārī *rahimahullāh* alone, and one by Imām Muslim *rahimahullāh* alone. (*Siyar as-Sahābah*, vol. 2, p. 194)

Demise

He passed away in 37 A.H. in Kūfah and was buried there. His *janāzah salāh* was performed by Hadrat ʿAlī *radiyallāhu ʿanhu*. May Allāh *taʿālā* be pleased with him and may He illuminate his grave. (*Tabaqāt*, vol. 1, p. 20)

Hadrat Sayyidunā Ubayy ibn Kaʿb *radiyallāhu ʿanhu*

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to him:

أَقْرَأُهُمْ أُبَيُّ بْنُ كَعْبٍ

"Ubayy ibn Kaʿb is the greatest reader (*qārī*) of the *ummah*."

Acting under the order of Allāh *taʿālā*, Rasūlullāh *sallallāhu ʿalayhi wa sallam* recited the entire Sūrah al-Bayyinah to him.

Statements

1. Adhere firmly to the ways and Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The Hell-fire will not touch the person who is on the Sunnah, and whose eyes well with tears out of Allāh's fear when His name is mentioned before him.

Note: Remaining steadfast on the Sunnah and crying out of Allāh's fear are certainly great bounties. May Allāh *taʿālā* inspire us all to acquire these qualities. Āmīn. (compiler)

2. When a person who gives up a thing for Allāh's pleasure, Allāh *taʿālā* bestows him with something priceless and unimaginable. (*Tabaqāt*)

He used to complete the Qur'ān in three nights. He used to set aside one third the night for *salāt wa*

salām (peace and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*). (*Siyar as-Sahābah*, vol. 3, p. 441)

Demise

He passed away in Madīnah Munawwarah in 19 A.H. or 32 A.H. and was buried there. May Allāh *taʿālā* illuminate his grave. (*Taqrīb at-Tah-dhīb*)

Hadrat Sayyidunā Anas ibn Mālik *radiyallāhu ʿanhu*

He was the special attendant (*khādim-e-khās*) of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Ever since he arrived in Madīnah, he remained his attendant until Rasūlullāh *sallallāhu ʿalayhi wa sallam* departed from this world. His mother presented him to Rasūlullāh *sallallāhu ʿalayhi wa sallam* for his service, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* made *duʿā'* for four things for him:

أَللَّهُمَّ أَكْثِرْ مَالَهُ، وَوَلَدَهُ، وَأَطِلْ عُمْرَهُ، وَاغْفِرْ ذَنْبَهُ

"O Allāh! Increase his wealth and offspring, give him long life, and forgive him his sins."

As a result of this *duʿā'*, while the trees of others would bear fruit once a year, his trees would bear fruit twice a year. Allāh *taʿālā* blessed him with many children to the extent that 120 sons and daughters passed away in his very life time. He was given such a long life that he himself would say: "I am now fed up with life. And I have hope in the acceptance of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* fourth *duʿā'* (i.e. forgiveness)."

Hadrat Abū Hurayrah *radiyallāhu ʿanhu* used to relate: Hadrat Anas's *radiyallāhu ʿanhu* manner of performing salāh was very similar to that of Rasūlullāh's *sallallāhu ʿalayhi wa sallam*.

It was his practice to occupy himself in optional salāh after the *maghrib salāh*, and no one could

get to him during this time. He used to speak and converse very little. Whenever he was about to complete the recitation of the entire Qur'ān, he would gather his family and children, complete the Qur'ān, and make *duʿā'* [with all of them present].

Note: We should also make it a point of making ourselves present at times of acceptance of *duʿā'*. (compiler)

He spat in one section of the musjid on one occasion, forgot about it, and proceeded home. Upon reaching home, he remembered it, returned to the musjid with a burning ember [which he used as light], searched for the phlegm, and buried it deep in the ground.

Demise

He lived to the age of 99. He passed away in 91 A.H. or 103 A.H. May Allāh *taʿālā* be pleased with him. (*Aʿyān al-Ḫujjāj*, vol. 1, p. 75)

Hadrat Sayyidunā Jarīr ibn ʿAbdillāh *radiyallāhu ʿanhu*

When he presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* in order to embrace Islam, Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him: "Why have you come?" He replied: "In order to embrace Islam." Rasūlullāh *sallallāhu ʿalayhi wa sallam* spread out his sheet for him, so that he could sit on it, and addressed the Muslims saying: "When a respected person of a community comes to you, you must accord him respect." Hadrat Jarīr *radiyallāhu ʿanhu* then extended his hand to embrace Islam and said: "I pledge *bayʿah* on Islam." Rasūlullāh *sallallāhu ʿalayhi wa sallam* held his hand and said: "You must desire the well being of every Muslim. Allāh *taʿālā* does not show mercy to the person who does not show mercy to his fellow humans."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* accepted the pledge of *bayʿah* from him on the following conditions: Worshipping Allāh *taʿālā* alone without ascribing any partners to Him, performing the compulsory salāhs, paying the compulsory zakāh, desiring good for every Muslim, and distancing one's self from the unbelievers. (*Siyar as-Sahābah*, vol. 4, p. 26)

He embraced Islam forty days before the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam.* Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to accord him a lot of respect. He never stopped him from presenting himself to him ever since he

embraced Islam. He would always meet him with a smile. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to him:

إِذَا أَتَاكُمْ كَرِيْمُ قَوْمٍ فَأَكْرِمُوْهُ

"When a respected person of a community comes to you, you must accord him respect."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent him as his envoy to Dhī Kilāʿ and Dhī Raʿīn. He was also given the task of destroying the temple of Dhī al-Khilsah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* made the following *duʿā'* in his favour when he was despatching him:

أَللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَّهْدِيًّا

"O Allāh! Keep him firm, make him a source of guidance, and one whose guidance is followed."

Hadrat ʿUmar *radiyallāhu ʿanhu* said to him:

مَا زِلْتَ سَيِّدًا فِي الْجَاهِلِيَّةِ وَالإِسْلاَمِ

"You were a leader in *jāhilīyyah* and in Islam as well."

Hadrat Jarīr *radiyallāhu ʿanhu* used to say:

الخرس خير من الخلابة، والبكم خير من البذاء

"It is better to be dumb than to be enchanting. Dumbness is better than lewd talk."

He passed away in 54 A.H. (*Aʿyān al-Ḫujjāj*, vol. 1, p. 72)

Hadrat Sayyidunā Salmān Fārsī *radiyallāhu ʿanhu*

His name is Salmān, and his *kunnīyyat* is Abū ʿAbdillāh. He was from Fāris (Persia) and is therefore known as Fārsī. Rasūlullāh *sallallāhu ʿalayhi wa sallam* purchased him and freed him. And so, he is his freed slave. He is included among the senior Sahābah *radiyallāhu ʿanhum*. He is aligned to Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu* in spiritual knowledge. He is from the famous Persian family of Rām Hurmuz, who were Mageans (fire worshippers).

Hadrat Salmān *radiyallāhu ʿanhu* was in search of the truth from an early age. In his quest for the truth, he embraced Christianity. Consequently, his father and relatives used to impose tortures and torments on him. He bore all these hardships but refused to renounce Christianity. He left his country and went to Shām. Some people took him to Madīnah and sold him to a Jew. And so, he had to live the life of a slave. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* emigrated from Makkah Mukarramah to Madīnah Munawwarah, he presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and entered the fold of Islam.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to him: “Salmān is from among the dwellers of Paradise. He is one of those for whom Paradise is yearning and waiting.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Even if *īmān* was on the *thurayyā* (stars), there will certainly be those who will acquire it." (He was referring to Hadrat Salmān *radiyallāhu ʿanhu*). (*Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 54)

Hadrat Salmān Fārsī *radiyallāhu ʿanhu* used to say: "There are three things which really sadden me and make me cry: (1) Separation from Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his Companions. (2) Thinking of the punishment of the grave. (3) Thinking about the scene on the day of Resurrection."

Note: We too ought to cry when we think of these things. Inspiration is from Allāh *taʿālā* alone. (compiler)

His golden words of advice

1. A person came to him and asked him for advice. He said: "Do not speak." The person asked: "How is this possible while I am living among people?" He said: "If you have to speak, then speak what is correct and appropriate." The person said: "Give me some other advice." He said: "Do not become angry." The person said: "When I become angry, I lose control of myself." He said: "Keep your hands and tongue in check." The person said: "Give me more advice." He said: "Do not intermingle with people." The person said: "How is it possible not to intermingle with people?" He said: "If you have to meet them and intermingle with them, be honest in your speech and fulfil all trusts."

Note: Glory to Allāh! What great words of advice. May Allāh *taʿālā* inspire us to act on them. Āmīn. (compiler)

2. He was the governor of Madā'in and received a salary of 5 000 dirhams. He ruled over approximately 30 000 Muslims, but he would deliver his sermon while wearing the same *ʿabā* (cloak) which covered part of his body, and some part remained spread on the ground. Whenever he received his salary, he would distribute it among the people.

3. He would see to the needs of his family from the earnings of his own hands. He did not own a house, and so, he would live wherever he found shelter. When he sent his servant out on an errand, he would make the dough on his behalf and say: "I cannot impose on him to carry out two tasks."

4. He used to make straw mats from palm leaves, and say: "I purchase palm leaves for one dirham, make different items from them, and sell them for three dirhams. From these three dirhams, I set aside one for my work, one for my family, and one for charity."

5. On seeing his poor and lowly condition, people used to summon him to carry their goods for him. At times, in the midst of carrying their goods, they would recognize who he really was and ask him to remove the goods from his head. He would reply: "No. I will convey it to your destination." All this happened while he was the governor of Madā'in.

6. He used to say: “The example of a believer in this world is like a sick person who has his doctor at his side, and who has full knowledge of his illness and the manner of treatment. When the sick person expresses the desire to have something which would be detrimental to his health, he refuses him and says to him that it will destroy him. Allāh *taʿālā* prohibits His believing servants from desires and passions in the same way. They continue abstaining until their death, and are then admitted into Paradise.”

7. “I am astonished at the person who is engrossed in having many high hopes in this world while death is seeking him. I am also astonished at the person who is overcome by heedlessness [of the Hereafter] while one cannot be heedless of it. I am also astonished at the person who laughs, while he does not know whether his Allāh is pleased with him or not.

Demise

He lived for 250 years and passed away in the caliphate of Hadrat ʿUthmān *radiyallāhu ʿanhu.*[1] May Allāh *taʿālā* be pleased with him. (*Tabaqāt*, vol. 1, p. 21)

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[1] Different scholars provide different views about his age. ʿAbbās ibn Yazīd Bahrānī says that according to some scholars, he lived for 350 years. And there is no doubt whatsoever about his having lived for 250 years. (Maulānā Mahbūb Ahmad Nadwī: *Mashā’ikh Naqshbandīyyah Mujaddidīyyah*)

Hadrat Sayyidunā Tamīm ad-Dārī *radiyallāhu ʿanhu*

Name, lineage, acceptance of Islam

His name is Tamīm, ad-Dārī is his attribution, and his father's name is Aus ibn Hārijah. He presented himself with his brother, Naʿīm, before Rasūlullāh *sallallāhu ʿalayhi wa sallam* in 9 A.H. and embraced Islam. (*Siyar as-Sahābah Ahl al-Kitāb*, vol. 6, p. 140)

He used to perform *tahajjud salāh* a lot. He was performing *tahajjud salāh* one night and was repeating a certain verse again and again. He continued in this way until the morning. He would go into *rukūʿ* and *sajdah*, and cry profusely. The verse which he was reciting repeatedly was:

أَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّآتِ أَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ آمَنُوْا وَعَمِلُوا الصَّالِحَاتِ سَوَآءً مَحْيَاهُمْ وَمَمَاتُهُمْ، سَآءَ مَا يَحْكُمُوْنَ.

"Do those who have earned evils think We will make them equal to those who believed and did good deeds, so that their living and their dying will be the same? It is an evil claim which they make." (Sūrah al-Jāthiyah, 45: 21)

He had a very imposing and handsome appearance. He was the first person who started relating stories after having obtained permission from Hadrat ʿUmar *radiyallāhu ʿanhu*. He had a special garment which he would wear on the night in which there was hope that it was Laylatul Qadr

(the night of power). Allāh *taʿālā* knows best. (*Tabaqāt*, vol. 1, p. 21)

Demise

After returning from Madīnah Munawwarah, he remained aloof from everyone, and lived a life of asceticism until the end. He passed away in 40 A.H. and was buried in Bayt Jabrūn. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah Ahl al-Kitāb*, vol. 6, p. 141).

Hadrat Sayyidunā Abū ad-Dardā' *radiyallāhu ʿanhu*

Name and lineage

His name is ʿUwaymir, his *kunnīyyat* is Abū ad-Dardā', and his father's name is Zayd. He had the honour of embracing Islam in 2 A.H.

1. He used to say: "I take an oath in the name of the Being apart from whom there is none worthy of worship. When any person felt secure from his *īmān* being snatched away from him, it was certainly snatched away from him." May Allāh *taʿālā* protect us.

2. "I am ordering you to do things which I myself do not do. I am doing this in the hope that I will also get the rewards when you practise on them."

3. "Contemplation and reflection for a short while is better than 40 nights of worship."

4. "Leniency in one's livelihood is an indication of a person's intelligence."

5. "It is better to bear the scolding of one's fellow brother than to sever ties from him."

6. "If you only knew the events which would take place after death, you will not be able to eat and drink with relish. I wish I was a plant which is broken and eaten."

7. “I saw people who were leaves without any thorns. But now, people have become complete thorns with no sign whatsoever of any leaves.”

8. “Those whose tongues are moist with the remembrance of Allāh *taʿālā* will enter Paradise while they are laughing [and happy].”

9. “We laugh before some people, but our hearts send curses to them.”

10. “When your fellow brother commits a sin, abhor the sin but do not abhor the sinner. When he gives up the sin, he is your brother.”

11. “An excellent place of worship for a Muslim is his house which safeguards his tongue, private part, and eyes.”

12. Umm ad-Dardā’ *radiyallāhu ʿanhā* said to Abū ad-Dardā’ *radiyallāhu ʿanhu*: “If I become needy after your demise, can I utilize charity?” He replied: “No. You should rather earn with your hands, and eat of your earnings. If you are unable to work, you must pick up the spikes of wheat and suffice with that.”

13. “A person cannot be a man of discerning intelligence as long as he is not intensely displeased by his *nafs* for its disobedience to Allāh *taʿālā*.”

14. “There is no part of a believer’s body which is more beloved to Allāh *taʿālā* than the tongue. It

should be protected so that it does not cause a person to be cast into the Hell-fire."

15. "When any change and waywardness develops in your fellow brother, do not abandon him. This is because if he becomes wayward at times, he also comes onto the straight path."

It was the practice of Hadrat ʿUmar ibn al-Khattāb *radiyallāhu ʿanhu*, Imām Nakhaʿī *rahimahullāh* and a group of scholars not to sever ties with a person because of his sins. These personalities used to say: "Do not expose and popularize the slip ups and mistakes of an *ʿālim* because when he slips up, he gives up that mistake."

16. Hadrat Abū ad-Dardā's *radiyallāhu ʿanhu* wife, Umm ad-Dardā' *radiyallāhu ʿanhā* says: "I sought worship in everything. I did not find anything more satisfying and better for the heart than the assemblies of *dhikr* (*majālis adh-dhikr*)." People would come to her, engage in *dhikr*, and she would join in as well. Nauf Bakkālī used to deliver admonitions to the people. She sent a message to him saying: "Fear Allāh *taʿālā*. Your admonitions ought to be for yourself." Allāh *taʿālā* knows best.

Note: The purpose of an admonition and lecture ought to be one's own reformation and rectification so that it is beneficial to others as well. (compiler)

Demise

He passed away in 23 A.H. May Allāh *taʿālā* be pleased with him.

Hadrat Sayyidunā ʿAmmār ibn Yāsir *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAmmār, his *kunnīyyat* is Abū al-Yaqzān, his father is Yāsir, and his mother is Sumayyah.

Character

Stories concerning his abstinence, piety, striving, endeavours, steadfastness, and firmness on the truth are well-known.

Acceptance of Islam

Hadrat ʿAmmār and Hadrat Suhayb ibn Sinān embraced Islam together. He relates: "I saw Suhayb at the door of Arqam ibn Abī al-Arqam and asked him: 'Why have you come here?' He replied: 'First you tell me why have you come here?' I said: 'I want to meet Muhammad *sallallāhu ʿalayhi wa sallam* and listen to what he has to say.' He said: 'I came with the same intention.'" They both entered together and embraced Islam at the hands of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Hadrat ʿAmmār's *radiyallāhu ʿanhu* parents also embraced Islam at around the same time. Hadrat ʿAmmār *radiyallāhu ʿanhu* was an outsider who had no one to support and help him. He did not possess any worldly authority and prosperity. In addition to this, his mother, Hadrat Sumayyah *radiyallāhu ʿanhā*, was still a slave-woman of the

Banū Makhdūm. Despite all this, he did not conceal his Islam for more than a day. This is why the idol-worshippers imposed various torments on him. They would make him lie on the hot mid-day desert sand, and scald him with burning embers. Despite all these torments and tortures, the idol-worshippers could not divert him from Islam for a single moment. (*Ibn Saʿd*, part 3, p. 177)

Parents

Hadrat ʿAmmār's *radiyallāhu ʿanhu* mother, Hadrat Sumayyah *radiyallāhu ʿanhā*, was martyred at the hands of Abū Jahal in a very sadistic manner with a spear. This was the first admonitory martyrdom in the history of Islam. His father, Hadrat Yāsir *radiyallāhu ʿanhu*, and his brother, ʿAbdullāh, also lost their lives after suffering numerous torments. May Allāh *taʿālā* be pleased with all of them. (*Isābah*, under the discussion on Sumayyah Umm ʿAmmār)

Sincerity

On one occasion, the polytheists immersed Hadrat ʿAmmār *radiyallāhu ʿanhu* in the water to such an extent that he lost control of his senses. While in this condition, they imposed on him to admit to certain things (present day enemies of Islam are known to resort to such forms of torture). He then presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and cried profusely before him. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "O ʿAmmār! What happened to you?" He replied: "O Rasūlullāh! I was not released from the tortures of

today until I made certain statements against you, and said some good things about their gods." Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "What do you experience in your heart?" He replied: "My heart is satisfied and tranquil with *īmān*." Rasūlullāh *sallallāhu ʿalayhi wa sallam* wiped off the tears from his face with much affection and said: "Do not worry. If a similar situation presents itself to you, you must respond in the same way." The following verse of the Qur'ān was then revealed:

مَنْ كَفَرَ بِاللهِ مِنْ بَعْدِ إِيْمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيْمَانِ

"Whoever rejects Allāh after having brought faith – except him who is forced while his heart is at rest in his faith." (Sūrah an-Nahl, 16: 106)

The above verse was revealed with reference to Hadrat ʿAmmār *radiyallāhu ʿanhu*.

Note: Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say that Hadrat ʿAmmār *radiyallāhu ʿanhu* practised on a concession (*rukhsah*) and thereby presented an excellent example of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the *ummah* so that one could adopt it in similar circumstances of necessity. On the other hand, his mother [Hadrat Sumayyah *radiyallāhu ʿanhā*] practised on determination (*ʿazīmah*) and displayed another Sunnah. Both ways are established from the Sunnah and can be adopted according to the need. (compiler)

Martyrdom

He was martyred in the battle of Siffīn in 37 A.H. and was 91 years old at the time. May Allāh *taʿālā* be pleased with him.

Sayyidunā Hadrat ʿAbbās ibn ʿAbd al-Muttalib *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAbbās, his *kunnīyyat* is Abū al-Fadl, and his father is ʿAbd al-Muttalib. He was the paternal uncle of Rasūlullāh *sallallāhu ʿalayhi wa sallam* but there was not much difference in their ages. Hadrat ʿAbbās *radiyallāhu ʿanhu* was probably born two or three years before Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Virtue and merit

Hadrat ʿAbbās *radiyallāhu ʿanhu* was enumerated among the senior Quraysh leaders during the era of *jāhilīyyah*, and he was a successful businessman. According to some narrations, he used to trade in clothing in different areas. According to Ibn Athīr *rahimahullāh*, Hadrat ʿAbbās *radiyallāhu ʿanhu* inherited the positions of upkeep of the Kaʿbah and providing zam zam water from his father, ʿAbd al-Muttalib. But other historians say that the honour of providing water and food to the hājīs (pilgrims) were handed over to him by Abū Tālib in fulfilment of a debt. (*Dāʾirah Maʿārif Islāmīyyah*)

According to one narration, the Quraysh of Makkah conferred the title "Dhū ar-Raʾy" (one whose opinion is sought), and they used to consult him in all important matters. Hadrat ʿAbbās *radiyallāhu ʿanhu* was generous by nature, and always concerned about tribal affairs. He took it

upon himself to see to the food, clothing and all other necessities of the poor and needy of the Banū Hāshim tribe [the tribe to which he belonged]. Numerous people would be found on his table for meals.

His blessing

In 18 A.H., during the caliphate of Hadrat ʿUmar *radiyallāhu ʿanhu*, a lengthy period of drought had imposed much pain and suffering on the Arabs. Hadrat ʿUmar *radiyallāhu ʿanhu* together with a group of people went out of Madīnah Munawwarah for *salātul istisqā'*. Hadrat ʿUmar *radiyallāhu ʿanhu* addressed Hadrat ʿAbbās *radiyallāhu ʿanhu* saying: "When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was alive, we used to make *duʿā'* for rain through his *tawassul* (means). We are now making *duʿā'* to Allāh *taʿālā* through your *tawassul*." And so, he beseeched Allāh *taʿālā* for rain with absolute humility and servitude. He did not complete his *duʿā'* when the clear blue skies were suddenly filled with dark clouds and the rains of mercy descended. The people were overjoyed with happiness and expressed their thanks to Allāh *taʿālā*.

Islam

The torments and obstacles which were imposed on Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his followers in the beginning of Islam was a tragic chapter of history. Hadrat ʿAbbās *radiyallāhu ʿanhu* always supported Rasūlullāh *sallallāhu ʿalayhi wa sallam* during this painful time, and left

no stone unturned in protecting Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Although Hadrat ʿAbbās *radiyallāhu ʿanhu* did not openly express his acceptance of Islam, he did not lag behind in the least in protecting Rasūlullāh *sallallāhu ʿalayhi wa sallam* and supporting him.

The idol-worshippers suffered an admonitory defeat in the battle of Badr. About seventy of their men were killed on the battlefield, and an equal number were imprisoned. Hadrat ʿAbbās *radiyallāhu ʿanhu* was among the prisoners. Coincidentally, his hands were tied very tightly. He had to bear the pains of this at night and was sighing and moaning constantly. Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard his painful moans and became restless. According to one narration, Rasūlullāh *sallallāhu ʿalayhi wa sallam* could not sleep and was tossing and turning. The Sahābah *radiyallāhu ʿanhum* eventually asked him: "O Rasūlullāh! Why are you so restless?" He replied: "My uncle's painful moans have made me restless." The Sahābah *radiyallāhu ʿanhum* went to Hadrat ʿAbbās *radiyallāhu ʿanhu* and asked him the reason for his moans. They learnt that his hands were tied very tightly. The Sahābah *radiyallāhu ʿanhum* loosened them and he fell asleep. Rasūlullāh *sallallāhu ʿalayhi wa sallam* summoned the Sahābah *radiyallāhu ʿanhum* after a while and asked them: "How is it that ʿAbbās is now silent?" The Sahābah *radiyallāhu ʿanhum* replied: "O Rasūlullāh! His hands were tied very tightly and he was experiencing much pain from this. We loosened them and he fell asleep."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “Go loosen the hands of the other prisoners as well.” (*Ibn Saʿd*)

Hadrat ʿAbbās *radiyallāhu ʿanhu* openly expressed his Islam in 8 A.H., slightly before the conquest of Makkah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* welcomed him with much joy and made special arrangements for his stay in Madīnah Munawwarah. Hadrat ʿAbbās *radiyallāhu ʿanhu* was among the 10 000 fortunate ones who had the honour of accompanying Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the occasion of the conquest of Makkah.

Battles

After the conquest of Makkah, Hadrat ʿAbbās *radiyallāhu ʿanhu* participated in the battle of Hunayn. When the ranks of the Muslims went into disarray after the attack of the Hawāzin archers, Hadrat ʿAbbās *radiyallāhu ʿanhu* was one of the few steadfast souls who remained with Rasūlullāh *sallallāhu ʿalayhi wa sallam* as pillars of support. Hadrat ʿAbbās *radiyallāhu ʿanhu* was holding the reins of Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* animal while Rasūlullāh *sallallāhu ʿalayhi wa sallam* was reciting this couplet:

أَنَا النَّبِيُّ لاَ كَذِبْ – أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

“I am the Prophet, there is no lie whatsoever in this. I am the son of ʿAbd al-Muttalib.”

https://darulifta-deoband.com/home/en/

Hadrat ʿAbbās *radiyallāhu ʿanhu* himself narrates in the *Musnad-e-Ahmad*: "When the idol-worshippers were gaining the upper hand in the battle and the ranks of the Muslims were scattered, Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed me to summon the spear-wielders. Allāh *taʿālā* had blessed me with a naturally loud voice. I shouted out:

أَيْنَ أَصْحَابُ السَّمُرَةِ

"Where are those who had pledged allegiance under the acacia tree?"[1]

"The moment they heard my call, all the Muslims returned and they defeated the unbelievers with their swords and spears."

Love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Even before embracing Islam, Hadrat ʿAbbās *radiyallāhu ʿanhu* was very considerate of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. After embracing Islam, he made Rasūlullāh *sallallāhu ʿalayhi wa sallam* the centre of his confidence and love. Although he was senior to Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a relative and in age, he accorded him unlimited respect and considered him to be his master. He regarded

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[1] This refers to the Sahābah *radiyallāhu ʿanhum* who pledged *bayʿah* to Rasūlullāh *sallallāhu ʿalayhi wa sallam* under the *samurah* tree on the occasion of Hudaybiyah. This pledge is known as Bayʿatur Ridwān.

every statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to be an order. He would speak of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with absolute respect and deference. Rasūlullāh *sallallāhu ʿalayhi wa sallam* also loved him a lot and did not accord as much respect to anyone else in his family as he did to Hadrat ʿAbbās *radiyallāhu ʿanhu.*

Umm al-Mu'minīn Hadrat ʿĀ'ishah Siddīqah *radiyallāhu ʿanhā* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* was among his Companions one day with Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* at his side. Hadrat ʿAbbās *radiyallāhu ʿanhu* happened to approach at the time. Hadrat Abū Bakr *radiyallāhu ʿanhu* vacated his seat for him. On seeing this, Rasūlullāh *sallallāhu ʿalayhi wa sallam* addressed Hadrat Abū Bakr *radiyallāhu ʿanhu* saying: "It is only people of merit who recognize the merit of such people of merit." (*Ibn ʿAsākir*)

Hadrat ʿUmar *radiyallāhu ʿanhu* would constantly consult Hadrat ʿAbbās *radiyallāhu ʿanhu* in important matters.

His words of advice

Hadrat ʿAbbās *radiyallāhu ʿanhu* gave some sterling words of advice to his son, Hadrat ʿAbdullāh *radiyallāhu ʿanhu.* They are quoted from *Ihyā' al-ʿUlūm*:

Hadrat ʿAbbās *radiyallāhu ʿanhu* said: "O my son! I see Hadrat ʿUmar *radiyallāhu ʿanhu* according you

preference over the seniors. You should therefore be mindful of five things: (1) Never expose his secrets. (2) Do not back-bite about anyone to him. (3) Never lie to him. (4) Never disobey his orders. (5) Never allow him to find you treacherous."

Hadrat Shaʿbī *rahimahullāh* said: "Each one of the above is better than a thousand words."

May Allāh *taʿālā* inspire us all to practise on them. Āmīn. (compiler)

Demise

Hadrat ʿAbbās *radiyallāhu ʿanhu* passed away during the caliphate of Hadrat ʿUthmān *radiyallāhu ʿanhu* in 32 A.H. He was 86 or 88 years old at the time. Amīr al-Mu'minīn Hadrat ʿUthmān *radiyallāhu ʿanhu* performed the *janāzah salāh*, and his son, Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu* lowered him into the grave. May Allāh *taʿālā* be pleased with him.[1]

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[1] Janāb Tālib al-Hāshimī: *Ye tere pur asrār bande*, p. 29.

Hadrat Sayyidunā Hudhayfah ibn al-Yamān *radiyallāhu ʿanhu*

He was a *sāhib-e-sirr* (one with whom a person shares secrets) of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

He says: "The most beloved day in my sight is when my family members come to me and say that they have no food at all in the house."

One day he was performing salāh and began crying profusely [to Allāh *taʿālā*]. When he completed his salāh and turned around, he saw a person seated behind him. He said to him: "Do not inform anyone about my crying."

Note: Glory to Allāh! Look at how much he tried to conceal his condition!

He used to say: "There will come a time when the intelligence and acumen of a person will be applauded while he will not have even an iota of *īmān*."

He used to say: "The best of you is not the one who gives up the world for the Hereafter. Rather, the best is the one who is not concerned about the world and the Hereafter [he is concerned solely about Allāh *taʿālā*]."

Note: Glory to Allāh! Look at the balance and equity in his teachings.

His condition before his demise

He experienced a unique condition before his demise. He seemed to be distracted, terrified, and was constantly crying. When people asked him the reason for his crying, he replied: “I am not grieving for having to leave the world; I love death. However, I am crying because I do not know what is going to happen to me in the Hereafter and how I will be resurrected.” When he took his final breath, he said: “O Allāh! Let my meeting with You be a blessed meeting because You know that I love You ardently.”

Bequest at the time of his death

At the time of his death, he advised his two sons saying: “You must pledge *bayʿah* to Hadrat ʿAlī *radiyallāhu ʿanhu*.” They both pledged *bayʿah* to him and were martyred in the battle of Siffīn.

Hadrat Hudhayfah *radiyallāhu ʿanhu* had himself pledged *bayʿah* to Hadrat ʿAlī *radiyallāhu ʿanhu*.

Demise

He passed away in 36 A.H. in Madā’in and was buried there. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 3, p. 207)

Hadrat Sayyidunā Abū Hurayrah *radiyallāhu ʿanhu*

Name and lineage

His name is either ʿAbdullāh or ʿAbd ar-Rahmān, his *kunnīyyat* is Abū Hurayrah, and his father's name is Sakhr. He embraced Islam in the year Khaybar was conquered. He used to remain in the constant company of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with a view to acquiring knowledge from him. This is why a large number of narrations are attributed to him.

He had a kitten, and this is why he was given the *kunnīyyat* of Abū Hurayrah (*hurayrah* refers to a kitten).

Statements

1. "Had it not been for the following verse of Allāh *taʿālā*, I would have never related Ahādīth:

إِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى

Surely those who conceal the clear signs and guidance which We revealed…

2. He used to read 12 000 *tasbīhs* daily and say: "I read *tasbīhs* equal to the number of my sins."

3. He divided the night in three portions between himself, his wife, and his slave-girl. When one completed performing salāh, he or she would get

the next one up. The second one would get the third one up.

4. “From all the illnesses, I like fevers the most because its pain covers the entire body. And so, every part of the body receives a reward.”

“There is no show and ostentation in illness. And so, it is an absolute and total reward.”

After quoting the above, ʿAllāmah Shaʿrānī *rahimahullāh* said: “Shaykh ʿAbd al-Qādir *rahimahullāh* divides illness into three categories: (1) punishment, (2) atonement, (3) increase in rank.

The first type is the one which is accompanied by displeasure [at having fallen ill]. The second is the one which is accompanied with acceptance and patience. The third is the one which is accompanied with happiness and delight of the heart.”

5. At the time when he was Marwān’s deputy, he used to load firewood on his head, and say as he was walking: “Give way to your leader.”

6. He began to cry when the time of his death approached. When was asked the reason for his crying, he replied: “I am crying because the journey [to the Hereafter] is very long, and I do not have sufficient provisions. I am certainly going to a place where Paradise and Hell are both present, and I do not know which of the two will draw me.”

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Demise

He passed away in 57 A.H. May Allāh *taʿālā* illuminate his grave. (*Tabaqāt*, vol. 1, p. 23)

Hadrat Sayyidunā ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAbdullah, his father was ʿAbbās, and his mother was Umm al-Fadl Lubābah.

Birth

He was born three years before the *hijrah* in the same valley in which the Quraysh polytheists had confined the entire Banū Hāshim. When Hadrat ʿAbbās *radiyallāhu ʿanhu* brought him to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he placed his blessed saliva in his mouth and made *duʿā'* for him. Although Hadrat ʿAbbās *radiyallāhu ʿanhu* had not embraced Islam as yet, his wife, Hadrat Umm al-Fadl *radiyallāhu ʿanhā*, had embraced Islam.

Statements

1. "O you who commit sins! Do not be satisfied with your disastrous end because despite your disregard about your end, your laughter is worse than your sins. Your happiness over your ability to commit sins is worse than the sin itself. Your sorrow for not being able to commit a sin is worse than the sin itself. Your lack of fear of Allāh *taʿālā* at the time of committing the sin is worse than the sin itself."

2. "If a mountain rebels against another mountain, the one that rebels will be trampled."

3. “Allāh *taʿālā* does not accept the salāh of the person whose belly has *harām* food.” (*Tabaqāt*, vol. 1, p. 22)

Demise

He passed away at the age of 71 in Tā’if in the year 68 A.H. May Allāh *taʿālā* illuminate his grave.

Hadrat Sayyidunā ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAbdullāh, his *kunnīyyat* is Abū Bakr and Habīb, his father's name is Hadrat Zubayr ibn ʿAwām, and his honourable mother's name is Hadrat Asmā' bint Abī Bakr *radiyallāhu ʿanhā*.

Hadrat ʿAbdullāh *radiyallāhu ʿanhu* bears many honours. His father was known as *hawārī-e-Rasūlullāh* (the disciple of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) and he was from among the ʿAsharah Mubash-sharah. Hadrat Khadījah al-Kubrā *radiyallāhu ʿanhā* was his paternal aunt. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* paternal aunt, Hadrat Safīyyah *radiyallāhu ʿanhā*, was his paternal grandmother. These were all his honours from his paternal side.

As for his maternal side, Hadrat Abū Bakr *radiyallāhu ʿanhu* was his maternal grandfather, his mother was Hadrat Asmā' *radiyallāhu ʿanhā* who was given the title of *Dhāt an-Nitāqayn* (the woman who had two girdles) by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* was his maternal aunt.

Birth

He was born one or two years after the *hijrah* in Madīnah Munawwarah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed *tahnīk* (the practice of softening dates in one's mouth and placing the

same in the new born's mouth) for him. When he was seven or eight years old, Hadrat Zubayr *radiyallāhu ʿanhu* presented him before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On seeing him, Rasūlullāh *sallallāhu ʿalayhi wa sallam* smiled and accepted *bayʿah* from him. In this way, he was honoured with *bayʿah* to Rasūlullāh *sallallāhu ʿalayhi wa sallam* during this tender age.

Virtue and merit

Because of his tender age, Hadrat ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu* did not get the opportunity of benefiting directly from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Nevertheless, he was nurtured by a great father like Hadrat Zubayr ibn ʿAwām *radiyallāhu ʿanhu*, and in the lap of a knowledgeable and learned aunt like Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*. And so, he was never deprived of knowledge and cognition. He was an excellent reader of the Qur'ān and narrated many Ahādīth. His narrations are found in *Bukhārī* and *Muslim*. He used to teach the words and actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* through talks and lectures. He knew several languages and held a distinguished position in this regard. (*Siyar as-Sahābah*, vol. 4, p. 234)

From among the Sahābah *radiyallāhu ʿanhum*, he was one who engaged in a lot of worship. When he stood up to perform salāh, he appeared to be a pillar in his absolute stillness and humility. He would remain for lengthy periods of time in prostration, to the extent that birds would assume him to be a wall and sit on his back.

He was constant in spending the night in worship. At times he would remain standing until the morning, at times in *rukūʿ*, and at times in prostration. He was given the name, *hammāmatul musjid* (the pigeon of the musjid).

He delivered a short and simple sermon on the 7th of Dhū al-Hijjah. It had a great impact on his listeners and reduced them to tears. Its translation follows:

"O people! You have come from different parts of the world and presented yourselves as delegates before Allāh *taʿālā*. Allāh *taʿālā* has taken it upon Himself to honour His delegates. The person who has come for whatever is with Allāh *taʿālā* will never be deprived. You should affirm your words with actions because the continued existence of words depends on actions. Be mindful of your intentions and keep your hearts in check. Fear Allāh *taʿālā* especially during these days [of hajj] because these are the days when sins are forgiven. You have come from different parts of the world – not for trade, not for wealth, and not for desire of this world – you have come here in the hope of receiving what is only available here."

Hadrat ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu* intensely loved performing *ṭawāf*. A huge flood filled the entire Haram Sharīf on one occasion and it was not possible to perform *ṭawāf*. So he performed it by swimming [around the Kaʿbah]. (*Tārīkh al-Khulafā', Sifatus Safwah*)

ʿUmar ibn Dīnār *rahimahullāh* relates: “I saw Ibn Zubayr *radiyallāhu ʿanhu* performing salāh in the Hatīm (the semi-circular walled enclosure on one side of the Kaʿbah) with absolute humility and concentration. A rock fell on one portion of his garment and that portion of cloth flew away, but he continued as if nothing happened.” (*Sifatus Safwah, Aʿyān al-Hujjāj*, vol. 1, p. 66)

Life achievements

Hadrat ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu* was from among the brave soldiers of the Quraysh who single-handedly fought the greatest kingdom of his time for several years. He left behind his brave and heroic deeds for the forthcoming generations.

After the demise of Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu*, he made a claim to the caliphate in 60 A.H. but did not achieve much success while Yazīd was alive. He expressed his disavowal of Yazīd ibn Muʿāwiyah’s caliphate in 62 A.H. and called on the Muslims to pledge allegiance to him. The Muslims in general accepted him as a caliph and his *bayʿah* was accepted in several regions of the Islamic state. He continued opposing the Banū Umayyah until 73 A.H. His caliphate extended for a period of seven years, but in reality, he did not get a single day to rule with peace and tranquillity.

ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu* confronts Hajjāj

ʿAbd al-Malik ibn Marwān sent Hajjāj to Makkah in 72 A.H. to fight ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu* who had become completely emaciated due to his continuous battles. His supporters had suffered serious losses, most of them were martyred, and he had sought refuge in the Haram Sharīf. On reaching Makkah, Hajjāj surrounded the Haram and laid siege to it for several months. There was so much of fire throwing and stone pelting during this period, that it seemed as though the skies will fall onto the earth from the light and smoke. But he continued fighting with absolute determination and bravery. He would continue in his salāh at the exact time when stones were pelted. Huge rocks would fall near him, but he would not move from his place.

Seeking the advice of Hadrat Asmā' *radiyallāhu ʿanhā*

His companions were overcome by the difficulties of the siege and the pangs of hunger, and they began seeking refuge by Hajjāj. Some of them fought back and were martyred. Others remained like solid mountains in their fortitude. He proceeded to his 100 year old mother to consult her. Hadrat Asmā' *radiyallāhu ʿanhā* had already witnessed the passing away of her young children and grandchildren, and her heart had already become consumed by grief. Yet, during these terrifying times, her old age, and her broken heart,

she gave an honourable reply which the history of women can always pride over.

She said: "O my son! You yourself can gauge your own situation. If you are convinced you are on the truth and calling to the truth, then go and fight. Many of your companions have given their lives. And if acquiring the world was your objective, can there be anyone worse than you who placed himself and his companions for destruction?! If you offer the excuse that you are on the truth but you have no alternative because your supporters have become weak, then remember – giving your life for the truth is a thousand times better than this worldly life. Go! Ask Allāh *taʿālā* for help and complete your task. I have hope I will resort to patience and gratitude in every situation. If you depart from this world before me, I will exercise patience. If you are triumphant, I will rejoice. You may now proceed. Let us see what Allāh *taʿālā* decides."

Note: Glory to Allāh! Look at what an *īmān*-inspiring advice the mother gives to her son. This is in itself a proof of her integrity and honour. (compiler)

Martyrdom

After his mother's *duʿā'* and instruction, he proceeded while saying some lines of poetry. He initiated a valiant attack before the enemy, but his supporters could not bear the attack of the enemy. The enemy's courage increased, and they entered the Kaʿbah precincts from all sides. But even

during such a situation, Hadrat ʿAbdullāh *radiyallāhu ʿanhu* fought in all directions like a lion. In whichever direction he turned, he scattered the enemy like green scum on stagnant water. When Hajjāj saw that no one was summoning the courage to fight him, he got off his stead and spurred his army on. A person struck Hadrat ʿAbdullāh *radiyallāhu ʿanhu* with a rock which split his head, caused blood to gush forth from his face, and his beard was immersed in blood. He was surrounded from all round and martyred. The exceptional brave man of the Quraysh, the beloved of the *Hawārī-e-Rasūl* [Hadrat Zubayr *radiyallāhu ʿanhu*] and the delight of *Dhāt an-Niṭāqayn* [Hadrat Asmā' *radiyallāhu ʿanhā*] was silenced forever. To Allāh we belong and to Him is our return.

Hajjāj's wretchedness, Hadrat Asmā's bravery

The raging fire of revenge of the hard-hearted Hajjāj was not extinguished by the blood of ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu*. He chopped off his head and sent it to ʿAbd al-Malik, and suspended his remaining body on a pole. When Hadrat Asmā' *radiyallāhu ʿanhā* heard about this, she sent a message to him saying: "May Allāh *taʿālā* destroy you. Why have you suspended his body on a pole?" In reply, he summoned her but she refused. The insolent sent another message saying: "Come immediately, or else I will have you dragged by your forelocks and brought before me." Hadrat Asmā' *radiyallāhu ʿanhā* took an oath and said: "I will never come to you unless you drag me

by my forelocks." On hearing this, the accursed Hajjāj asked for a stead, went to her and addressed her saying: "What an evil end Allāh displayed to His enemy." She replied: "You may have spoilt his worldly life for him, but he has spoilt your life in the Hereafter for you."

Note: Glory to Allāh! What an excellent reply. It is most certainly an affirmation of the Hadīth:

كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

"A just word before an unjust ruler."

Burial

The grief-stricken mother had her son bathed and he was buried in Hajūn. He was 72 years old at the time. May Allāh *taʿālā* illuminate his grave. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 4, p. 266)

Hadrat Sayyidunā Suhayb ibn Sinān Rūmī *radiyallāhu ʿanhu*

He was also from among those Sahābah *radiyallāhu ʿanhum* who had to bear many torments at the hands of the unbelievers during the initial stages of Islam. Ibn ʿAbd al-Barr *rahimahullāh* writes in *Istīʿāb*:

فضائل صهيب وسلمان وبلال وعمار وخباب والمقداد وأبي ذر لا يحيط بها كتاب.

"The merits of Suhayb, Salmān, Bilāl, ʿAmmār, Khabbāb, al-Miqdād and Abū Dharr cannot be encompassed by a book."

Together with possessing the qualities of virtue, piety and good mannerisms, Hadrat Suhayb *radiyallāhu ʿanhu* possessed intelligence. He went to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam* while he was in Qubā'. A large tray of dates was placed in front of him. Hadrat Suhayb's eyes were inflamed at the time, but he still ate the dates. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him: "O Suhayb! Are you going to eat dates while your eyes are inflamed?!" He replied: "I am not eating from that part of the eyes which is not inflamed." Rasūlullāh *sallallāhu ʿalayhi wa sallam* had a good laugh at hearing this reply.

Demise

Hadrat Suhayb *radiyallāhu ʿanhu* passed away in 38 A.H. and was buried in Madīnah. May Allāh

taʿālā illuminate his grave. (*Aʿyān al-Ḫujjāj*, vol. 1, p. 45)

Sayyidunā Hadrat Zayd ibn Hārithah *radiyallāhu ʿanhu*

Name and lineage

His name is Zayd, his *kunnīyyat* is Abū Usāmah, and *Hibb ar-Rasul* (the beloved of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) is his title. His father's name is Hārithah, and his mother is Suʿdā bint Thaʿlabah.

Early life

While he was a child, his mother took him to her family's place. On the way, the highway robbers of the Banū Qayn snatched the young boy from outside his tent, enslaved him, and brought him to the ʿUkkāz market for sale. Hakīm ibn Hizām bought him for 400 dirhams and presented him to his aunt, Umm al-Mu'minīn Hadrat Khadījah *radiyallāhu ʿanhā*. In this way, he was honoured of being a slave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – a slavery which is better than thousands of freedoms, and for whom the kingdoms of the world can be sacrificed.

A few members of the Banū Kalb tribe came for hajj and they recognized Hadrat Zayd *radiyallāhu ʿanhu*. On their return, they informed his father. His father, together with his brother, came to Makkah, presented themselves before Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "O son of ʿAbdullāh! O you who console those who are distressed! O you who feed those who are

imprisoned! We request you to free our son and we will be most grateful to you."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave the choice to Hadrat Zayd *radiyallāhu ʿanhu*. He gave preference to the honour of remaining with Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and said: "You have taken the place of my father and mother." The father was astonished by this sincere loyalty, and said in surprise: "O Zayd! How sad, you are giving preference to slavery over freedom and over living with your family!?" He said: "Yes, I have seen such perfect qualities in this pure being that I cannot give preference to anyone over him."

Hadrat Zayd's *radiyallāhu ʿanhu* unwavering loyalty ignited the ember of love which was embedded in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* heart. Rasūlullāh *sallallāhu ʿalayhi wa sallam* took him to the Kaʿbah and announced: "Zayd is my son from today. I will inherit from him and he will inherit from me." Consequently, he was popularly known as Zayd ibn Muhammad by all. After the arrival of Islam, he came to be known as Zayd ibn Hārithah.

Islam

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* received the mantle of prophet-hood, Hadrat Zayd *radiyallāhu ʿanhu* had the honour of pledging allegiance to him at the very beginning. He is the first among slaves to embrace Islam.

Marriage

He got married to Hadrat Umm Ayman *radiyallāhu ʿanhā* in Makkah, and Hadrat Usāmah *radiyallāhu ʿanhu* was born to them.

After the *hijrah*, Rasūlullāh *sallallāhu ʿalayhi wa sallam* got him married to his paternal cousin, Hadrat Zaynab bint Jahsh *radiyallāhu ʿanhā*. But this marriage did not last. Their genealogical and family incompatibility caused differences in their temperaments. Hadrat Zayd *radiyallāhu ʿanhu* complained of their incompatibility on several occasions to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and he had no alternataive but to divorce her.

When her *ʿiddah* (waiting period after divorce) expired, Rasūlullāh *sallallāhu ʿalayhi wa sallam* proposed to her. She replied: "I cannot say anything until Allāh *taʿālā* instructs me." Consequently, the following verse included her among the Mothers of the Believers. Allāh *taʿālā* conveys it as follows:

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا

"When Zayd accomplished his purpose with that woman, We gave her to you in marriage…" (Sūrah al-Ahzāb, 33: 37)

Character

The quality of loyalty is the most prominent in the life of Hadrat Zayd *radiyallāhu ʿanhu*. The pleasure

of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the most enjoyable objective and purpose of his life. He had absolute respect and admiration for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and all his associates.

Martyrdom

He was martyred in the battle of Mūtah in Jumādā al-Ūlā 8 A.H. To Allāh we belong and to Him is our return. (*Siyar as-Sahābah*, vol. 2, p. 232)

Hadrat Sayyidunā Abū Mūsā Ashʿarī *radiyallāhu ʿanhu*

His name is ʿAbdullāh, his *kunnīyyat* is Abū Mūsā, his father is Qays, and his mother's name is Tayyibah.

He is a very senior Sahābī. He was a very good reader of the Qur'ān and an erudite scholar and jurist. Abū ʿUthmān Nahdī says: "When Hadrat Abū Mūsā *radiyallāhu ʿanhu* used to commence reading the Qur'ān in salāh, we would wish he reads Sūrah al-Baqarah (i.e. a very long sūrah)." Hadrat ʿAlī *radiyallāhu ʿanhu* also acknowledged his knowledge and merit.

He was an ardent worshipper who kept fasting and performed optional salāhs in abundance. His constant fasting had made him very thin. But whenever he was advised to take a break so that he could eat and drink, he would reply: "How can I ever do that?! It is the thin horses that surpass the others in a race."

On one occasion he assembled all those who had read the Qur'ān. They numbered 300 people. He spoke of the greatness of the Qur'ān before them and said: "It is this very Qur'ān which can earn you rewards, and it can also be a burden to you. You should therefore follow the Qur'ān and tread behind it. Do not allow the Qur'ān to chase you. The person who treads behind the Qur'ān, it will convey him to the gardens of Paradise. As for the

person whom it chases, it will drive him towards Hell and drop him there."

Note: Glory to Allāh! What an inspiring talk. It deserves to be embossed on our hearts. (compiler)

He stood up to deliver a sermon on one occasion and said: "A righteous companion is better than solitude. But solitude is better than an evil companion. A righteous companion is like a perfumer. Even if you do not receive any perfume from him, your mind will be perfumed in his companionship. An evil companion is like a blacksmith. Your clothes may not get burnt by sitting near him, but you will not be able to save yourself from the smoke and ash."

Demise

Hadrat Abū Mūsā Ashʿarī *radiyallāhu ʿanhu* passed away in 52 A.H. or 42 A.H. May Allāh *taʿālā* illuminate his grave. (*Aʿyān al-Hujjāj*, vol. 1, p. 51)

Hadrat Sayyidunā Muʿādh ibn Jabal *radiyallāhu ʿanhu*

He was a very senior *ʿālim* from the Sahābah *radiyallāhu ʿanhum*. Can there be a greater accolade than Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself acknowledging his knowledge and merit!? Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أعلم أمتي بالحلال والحرام معاذ بن جبل

"The most knowledgeable person in my *ummah* with regard to the lawful and the prohibited (*halāl wa harām*) is Muʿādh ibn Jabal *radiyallāhu ʿanhu*."

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* despatched him as a governor of Yemen, he mounted him on his stead and personally walked with him for some distance. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him: "O Muʿādh! You may not find me here when you return. You may pass by my musjid and my grave." On hearing this, Hadrat Muʿādh *radiyallāhu ʿanhu* began crying over the possibility of separation. Rasūlullāh *sallallāhu ʿalayhi wa sallam* turned his face towards Madīnah and said: "The righteous and pious people are the closest to me, no matter who they are and where they are."

Statements

1. A person said to him: "Teach me something." He said: "Will you accept what I say?" He replied: "I

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am extremely desirous of accepting whatever you say." He said: "Keep [optional] fasts, and also abstain from keeping [optional] fasts. Perform salāh, and also set aside a time to sleep. Earn a living but do not commit sins. When you die, die as a Muslim. Be cautious of the curse of an oppressed person."

Note: Glory to Allāh! What excellent words of advice. (compiler)

2. He used to say to his brother: "When you perform salāh, perform it as if it is the last salāh of your life and you will not get such an opportunity again."

Note: Rasūlullāh *sallallāhu ʿalayhi wa sallam* also gave a similar advice to a person who sought his advice:

إذا قمت للصلوة فصل صلوة مودع

"When you stand up for salāh, perform it as a person who is bidding farewell to this world." (*Ibn Mājah*, p. 307)

3. A person was going on a journey so he came to Hadrat Muʿādh *radiyallāhu ʿanhu* to offer *salām* to him and to take leave from him. Hadrat Muʿādh *radiyallāhu ʿanhu* said: "I give you two words of advice, if you remember them, you will be safeguarded. Listen! You cannot be entirely independent of the share of this world, but you are extremely in need of the share of the Hereafter.

You should therefore give preference to the share of the Hereafter over the share of this world."

4. He used to say: "You may have exercised patience over pains and calamities, but you will be tested and tried by the conferral of happiness and prosperity. I consider women to be the most terrifying tribulation when they will start wearing gold bangles and the glamorous garments of Shām and Yemen. They will cause a strain on the wealthy, and demand such things from the poor which they do not have."

Note: When this happens, there will be no affection between husband and wife. This will cause general corruption. May Allāh *taʿālā* protect us all.

5. He said the following words at the time of his death: "O Allāh! I had been fearful of this moment most of the time. But now I am fully hopeful of it. O Allāh! You know that I was not too desirous of living in this world so that I could dig more canals and sow more seeds. Rather, I was desirous of living in it so that I could experience the thirst of the afternoon (on the fields of jihād or in a state of fasting), bear the discomforts of remaining awake at night, and sit close to the *ʿulamāʾ* in the assemblies of *dhikr*."

Note: Glory to Allāh! His desire to live was for the sake of striving in Allāh's cause and engaging in His worship; not for the fulfilment of desires and passions as is the norm today. Shaykh Saʿdī *rahimahullāh* rightly said: "My eating is to live and

engage in *dhikr*. But you think that living is solely for the sake of eating." (compiler)

Demise

He passed away in 18 A.H. in the plague of ʿAmawās. He was 38 or 33 years old at the time. May Allāh *taʿālā* illuminate his grave. (*Aʿyān al-Hujjāj*, vol. 1, p. 54)

Hadrat Sayyidunā Saʿd ibn ʿUbādah *radiyallāhu ʿanhu*

His *kunnīyyat* is Abū Thābit. He was the leader of the Ansār. He was very generous. Hadrat Yahyā ibn Kathīr narrates that Hadrat Saʿd *radiyallāhu ʿanhu* had stipulated sending a bowl of *tharīd* (meat and broth) daily to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. And so, no matter which wife he went to, the bowl would be sent there.

It was Hadrat Saʿd's *radiyallāhu ʿanhu* practice to make the following *duʿā'* after salāh:

أَللَّهُمَّ ارْزُقْنِيْ مَالاَ أَسْتَعِيْنُ بِهِ عَلَى فِعَالِيْ فَإِنَّهُ لاَ يَصْلُحُ الْفِعَالَ إِلاَّ الْمَالُ

"O Allāh! Give me so much wealth through which I could fulfil my actions, because actions can only be fulfilled through wealth." (*Sifatus Safwah*, vol. 1, p. 503)

Note: This *duʿā'* shows the benefit of wealth. However, if a person uses it wrongfully, it can become a means for his punishment and destruction. The fault will be with the owner of the wealth and not the wealth. (compiler)

His sacrifices

The whole of Madīnah was in danger on the occasion of the battle of Uhud. People were keeping guard around the city. Hadrat Saʿd *radiyallāhu ʿanhu* left his house and kept guard of

the house of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* loved him immensely and used to go regularly to his house. He made *duʿā'* for him on one occasion saying:

أَللَّهُمَّ اجْعَلْ صَلَوٰتَكَ وَرَحْمَتَكَ عَلَى آلِ سَعْدِ بْنِ عُبَادَةَ

"O Allāh! Send Your peace and mercy on the family of Saʿd ibn ʿUbādah."

Demise

He passed away in Shām in 15 A.H. during the caliphate of Hadrat ʿUmar *radiyallāhu ʿanhu*. Others are of the opinion that he passed away in 11 A.H. in the caliphate of Hadrat Abū Bakr *radiyallāhu ʿanhu*. (*Siyar as-Sahābah*, vol. 3, p. 30 – *Siyar Ansār*)

Hadrat Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀs *radiyallāhu ʿanhu*

He embraced Islam before his father. He says: "I asked Rasūlullāh *sallallāhu ʿalayhi wa sallam* for permission to record his Ahādīth and he gave me permission. And so, I began recording them." Hadrat ʿAbdullāh's *radiyallāhu ʿanhu* notebook is known as *Sahīfah Sādiqah.*

He used to say: "Had you acquired genuine knowledge, you would have engaged in so many prostrations that your back would become bent, and you would scream so much that you would lose your voice. You should therefore cry, and if you cannot cry, adopt the appearance of a crying person and cry profusely."

He used to say: "I prefer crying out of the fear of Allāh *taʿālā* than giving 1 000 dīnārs in charity." (*Sifatus Safwah*, vol. 1, p. 659)

Note: From this we can gauge the extent of his fear for the Hereafter. It is a real lesson for us. (compiler)

His character

Hadrat ʿAbdullāh ibn ʿAmr *radiyallāhu ʿanhu* was well known for his asceticism, piety and abundant worship. He used to pass his days fasting, and his nights in Allāh's worship. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard about this, he summoned for him and said: "O ʿAbdullāh! I have learnt that you pledged to fast for the rest of your

life and spend your nights in worship." He replied: "Yes, O Rasūlullāh. May my parents be sacrificed for you." Rasūlullāh *sallallāhu ʿalayhi wa sallam*: said: "You will not be able to do this. Fast and take a break in-between as well. Perform salāh and take a rest as well. Fast for three days in a month because the reward for a good deed is multiplied by ten. But its reward is equal to fasting an entire life." He said: "O Rasūlullāh! I have the strength to do more than this." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Fast for one day and do not fast for two days." He said: "I have the strength to do more than this." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Fast one day and do not fast the next. This was the way of Hadrat Dā'ūd *ʿalayhis salām* and it is the best way of fasting." He said: "I have the strength to do more than this." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "There is nothing better than this."

Thus, for the rest of his life he followed the way of Hadrat Dā'ūd *ʿalayhis salām* by fasting during the day and spending most of the night in worship. He was so enthusiastic about reading the Qur'ān that he would complete one recitation every three days. But when he became old and weak, it became difficult to carry out all these acts of worship. He would say: "If only I had accepted Rasūlullāh's *sallallāhu ʿalayhi wa sallam* concession at that time." (*Siyār as-Sahābah*, vol. 2, p. 366)

Hadrat Sayyidunā Fadl ibn ʿAbbās *radiyallāhu ʿanhu*

Name and lineage

His name is Fadl, his father is ʿAbbās ibn ʿAbd al-Muttalib, his *kunnīyyat* is Abū Muhammad, and his mother's name is Lubābah. He was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* paternal cousin.

Acceptance of Islam

He embraced Islam before the battle of Badr. His entire family had been illuminated by the light of Islam by then, but they did not announce their Islam out of fear for the idol-worshippers.

Emigration

He emigrated with his respected father, Hadrat ʿAbbās *radiyallāhu ʿanhu*, shortly before the conquest of Makkah.

Battles

He first took part in the Conquest of Makkah. The battle of Hunayn took place thereafter, and he displayed extraordinary bravery and courage in it. When the ranks of the Muslim army was scattered during their initial defeat, his steadfastness and determination remained unwavering. He remained all the time with Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

During the Farewell Pilgrimage, he left with Rasūlullāh *sallallāhu ʿalayhi wa sallam* while seated with him on the same animal. Thus, he was given the title, *Radīf Rasūlillāh* (the one who was seated with Rasūlullāh *sallallāhu ʿalayhi wa sallam*). While seated with Rasūlullāh *sallallāhu ʿalayhi wa sallam*, a young and beautiful woman from the Khathʿam tribe came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* to inquire about a ruling of hajj. It is not permissible for women to cover their faces when performing hajj, and so, this woman's face was exposed. Fadl *radiyallāhu ʿanhu* too was a handsome person. She began staring at him, and he too was looking at her. Rasūlullāh *sallallāhu ʿalayhi wa sallam* turned Fadl's face away from her several times, but he continued turning his face towards her. Rasūlullāh *sallallāhu ʿalayhi wa sallam* eventually said to him: "My dear brother! The person who controls his eyes, ears and tongue on this day will have all his sins forgiven." He had the honour of shading Rasūlullāh *sallallāhu ʿalayhi wa sallam* with a sheet at the time when he was pelting the Jamarāt.

Note: We learn about the reprehensibility of casting evil glances (a malady which is quite rife today), and the glad tidings which Rasūlullāh *sallallāhu ʿalayhi wa sallam* conveyed for giving up this evil. We ought to bear this in mind. All Muslim males and females must be constantly mindful of this so that they may be honoured with the good fortune of forgiveness. The following couplet is repeatedly quoted by the Sufis: "Seal your tongue,

eyes and ears. If, after doing this, you still do not see the light of truth; you may laugh at me."

Final honour

Hadrat Fadl *radiyallāhu ʿanhu* also had the honour of tending to Rasūlullāh *sallallāhu ʿalayhi wa sallam* during his final hours. When he went out to deliver his final sermon during his final illness, he took support from two people; one of them was Hadrat Fadl *radiyallāhu ʿanhu*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used him as a means to make an announcement to the Muslims. He then had the final honour of giving *ghusl* to the pure body of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was one of those who were present for this noble responsibility. He poured water while Hadrat ʿAlī *radiyallāhu ʿanhu* washed Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Demise

Hadrat Fadl ibn ʿAbbās *radiyallāhu ʿanhu* passed away in 18 A.H. He was one of the Sahābah *radiyallāhu ʿanhum* who passed away in the plague of ʿAmawās. May Allāh *taʿālā* be pleased with him. (*Aʿyān al-Hujjāj*, p. 73, *Siyar as-Salaf*).

Hadrat Sayyidunā Hasan ibn ʿAlī *radiyallāhu ʿanhu*

Name and lineage

His name is Hasan, his father's name is Hadrat Sayyidunā ʿAlī *radiyallāhu ʿanhu*, and his mother is Hadrat Fāṯimah Zahrā *radiyallāhu ʿanhā*.

Merit and virtue

He was the beloved of his pure mother. He was born in the middle of Ramadān 3 A.H. Rasūlullāh *sallallāhu ʿalayhi wa sallam* called out the *adhān* in his ear and named him Hasan. He was forbearing, kind and righteous. His forbearance and asceticism prompted him to abandon both this world and the caliphate for the sake of Allāh *taʿālā*. He bore much resemblance with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was from among the first ones to go to the assistance and help of Hadrat ʿUthmān *radiyallāhu ʿanhu*.

He heard a person making *duʿā'* for 12 000 dirhams. Hadrat Hasan *radiyallāhu ʿanhu* returned home and sent this amount to the person.

He used to say: "I feel ashamed to go to meet my Allāh while on an animal." This is why he went on foot twenty times from Madīnah to Makkah. (*Ṯabaqāt*)

According to one narration, he performed hajj fifteen times on foot while his choicest camels were

walking with him without any load on them. (*Aʿyān al-Hujjāj*, vol. 1, p. 67)

Words of wisdom

1. He used to say to his sons and nephews: "Acquire knowledge. If you are unable to memorize it, record it and keep it in your houses."

Note: This shows the benefit of recording knowledge. (compiler)

2. When he was poisoned, his liver was severely damaged. He said: "I was poisoned several times before, but it was not like this."

Hadrat Husayn *radiyallāhu ʿanhu* said to him: "O brother! Who can we suspect of doing this to you?" He replied: "Why are you asking this?" He replied: "So that I could kill him." He said: "If the person is the one whom I suspect, then Allāh's grasp is very severe and He will inflict a terrifying punishment on him. And if he is not the one, I do not want an innocent person to be killed for my sake." (*Tabaqāt*, vol. 1, p. 23)

Note: Glory to Allāh! Such was the level of his forbearance and piety. It is worthy of emulation by all of us. May Allāh *taʿālā* inspire us. (compiler)

3. "It is better for a need to remain unfulfilled than going to an unsuitable or unqualified person for its fulfilment."

Note: Glory to Allāh! What a great lesson of independence.

4. A person said to him: "I fear death a lot." He replied: "This is because you left your wealth behind. Had you sent it forward [in Allāh's cause], then instead of fearing death, you will yearn for it."

Note: Glory to Allāh! What words of wisdom and admonition. (compiler)

5. "There are ten noble qualities: (1) honesty in speech, (2) fighting fiercely at the time of battle, (3) giving to a beggar, (4) good character, (5) returning a favour, (6) maintaining family ties, (7) safeguarding and defending one's neighbour, (8) fulfilling the rights of rightful people, (9) hospitality to guests, and the greatest of all: (10) having modesty."

Amīr Muʿāwiyah *radiyallāhu ʿanhu* consults him

Sayyidunā Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu* would constantly ask him to explain moral terms, and consult him on matters of the government. He said to him on one occasion: "O Abū Muhammad! No one till now has been able to explain to me the meaning of three things." He asked: "What are they?" Hadrat Muʿāwiyah *radiyallāhu ʿanhu* said: "*Murūwwat, karam,* and bravery." He replied:

"*Murūwwat* refers to a person setting right his religion and using it in the correct manner and place, offering *salām* a lot, and becoming the

beloved of people. *Karam* refers to giving before you are asked, to do favours, to provide food and drink in the appropriate places. Bravery refers to defending one's neighbour, supporting and helping him at times of need, and being patient over problems caused by him."

Note: Glory to Allāh! What a beautiful explanation which most certainly stems from the grandson of the Prophet of Wisdom and Mercy *sallallāhu ʿalayhi wa sallam*. (compiler)

Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu* asked him on one occasion: "What are our responsibilities with regard to governing the country?" He replied: "They are as shown to us by Sayyidunā Hadrat Sulaymān ibn Dā'ūd *ʿalayhimas salām*." Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu* asked: "What did he teach us?" He replied: "He said to one of his companions: 'Do you know what the responsibilities of the king are with regard to his kingdom, and by which he is not harmed? They are: fearing Allāh *taʿālā* in public and private, establishing justice and equity at times of anger and happiness, maintaining a balanced attitude during times of poverty and prosperity, and he must neither take any wealth by force nor be wasteful with it. As long as he practises on these points, he will not suffer any loss in this world." (*Siyar as-Sahābah*, vol. 4, p. 31)

Hadrat Hasan and Husayn's *radiyallāhu ʿanhumā* wisdom in enjoining good

It is stated that Hadrat Hasan and Husayn *radiyallāhu ʿanhumā* went out into the desert. They saw an old man performing *wudū'* but he was not performing it correctly. They discussed the matter between themselves and said: "This is an old man, how can we tell him that he is not performing *wudū'* correctly? He might feel offended." They decided to go to him and learn from him. They went and said: "O shaykh! Watch us performing *wudū'* and see which of us is performing it correctly." They both performed *wudū'* before him and he was watching them carefully. When they completed, he said: "You two are performing it correctly. It is I who is not performing it correctly. I have now learnt the correct method from you."

Note: Glory to Allāh! What an excellent way of enjoining good as per the Qur'ānic instruction:

أُدْعُ إِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ

"Invite to the way of your Lord with wisdom."

(*Risālah Maʿrifat-e-Haqq*, Muharram Safar 1385 A.H.)

Hadrat Hasan *radiyallāhu ʿanhu* is taught a special *duʿā'* by Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream

Bayhaqī and Ibn ʿAsākir narrate through Abū Mundhir that Hishām ibn Muhammad narrates from his father who relates that Hadrat Hasan ibn ʿAlī *radiyallāhu ʿanhu* was experiencing extreme poverty. He used to receive 100 000 dirhams annually from the state. For some reason, Hadrat Muʿāwiyah *radiyallāhu ʿanhu* did not send it to him one year. This caused Hadrat Hasan *radiyallāhu ʿanhu* to experience much hardship and poverty. Hadrat Hasan *radiyallāhu ʿanhu* relates: "I asked for a pen and inkpot on one occasion with the intention of writing to him and reminding him, but I desisted. I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream who asked me: 'O Hasan! How are you?' I replied: 'O my father! I am well.' I then complained to him about my not receiving my annual money. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'You asked for an inkpot so that you could remind a human just like you?!' I replied: 'Yes, O Rasūlullāh! What should I do?' He said: 'Say:

أللهم ما ضعفت عنه قوتي وقصر عنه عملي و لم تنته إليه رغبتي و لم تبلغه مسألتي و لم يجر على لساني مما أعطيت أحدا من الأولين والآخرين من اليقين فخصني به يا رب العالمين.

O Allāh! The matters regarding which I am weak, the actions regarding which my efforts are lacking, to which my yearning has not attained, my request

has not reached and my tongue has not uttered – then O Lord of the universe! I ask You for the conviction which You gave specifically to one of those of the past and future peoples.

Hadrat Hasan *radiyallāhu ʿanhu* relates: "By Allāh! Not even one week had passed since making the above *duʿā'* when Hadrat Muʿāwiyah *radiyallāhu ʿanhu* sent me my stipulated amount. So I said:

الحمد لله الذي لا ينسى من ذكره ولا يخيب من دعاه. فرأيت النبي صلى الله عليه وسلم في المنام فقال يا حسن كيف أنت؟ فقلت بخير يا رسول الله، وحدّثته بحديثي فقال يا بنيّ هكذا من رجى الخالق ولم يرج إلى المخلوق. (تاريخ الخلفاء، ص١٣٤).

"All praise is due to Allāh *taʿālā* who does not forget the one who remembers Him and does not refuse the one who beseeches Him. I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* again in a dream and he asked me: 'O Hasan! How are you?' I replied: 'I am well, O Rasūlullāh!' I then related my story to him. So he said: 'O my son! This is the condition of every such person who places his hopes in the Creator and severs his hopes from the creation.'" (*Tārīkh al-Khulafā'*, p. 134)

The story of his demise

When the time of his death approached, he said: "Take my bed and place it in the courtyard of my house." His order was carried out. He then said: "O Allāh! I offer my self to You. Do not take me to account according to the condition of my self.

Rather, treat me according to Your all-encompassing mercy." (*Tabaqāt*)

Note: Glory to Allāh! Look at the extent of his fear of the Hereafter. Such was the condition of the grandson of the Leader of the Prophets and Messengers *sallallāhu ʿalayhi wa sallam*. How much, then, should sinners like us fear the Hereafter!? (compiler)

He passed away in 50 A.H. and was buried in Baqīʿ (the graveyard of Madīnah). May Allāh *taʿālā* illuminate his grave. (*Tabaqāt*, vol. 1, p. 23)

Hadrat Sayyidunā Husayn ibn ʿAlī *radiyallāhu ʿanhu*

Name and lineage

His name is Husayn, his father's name is Hadrat Sayyidunā ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu*, and his mother is Hadrat Sayyidah Fātimah *radiyallāhu ʿanhā*. He was born in Shaʿbān 4 A.H. He is the second of the two leaders of the youth of Paradise, and one of the flowers of the orchard of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Character and mannerisms

He was an embodiment of virtuous character. Historians and biographers write:

كَانَ الْحُسَيْنُ رَضِيَ اللهُ تَعَالَى عَنْهُ كَثِيْرَ الصَّلَوةِ وَالصَّوْمِ وَالْحَجِّ وَالصَّدَقَةِ وَأَفْعَالِ الْخَيْرِ جَمِيْعًا.

Hadrat Husayn *radiyallāhu ʿanhu* was one who engaged in abundant salāh, fasts, hajj, charity, and all other good deeds.

Worship

He was personally trained and tutored by Rasūlullāh *sallallāhu ʿalayhi wa sallam* from his infancy. And so, he used to perform a lot of salāh and keep many fasts. All biographers unanimously describe him as one who used to keep many fasts. He also performed many hajj and he used to go on foot to perform it.

Charity

He used to spend in Allāh's *taʿālā* cause as much as Allāh *taʿālā* had bestowed him with wealth. He used to be fully engrossed in spending in Allāh's *taʿālā* cause as taught in the Qur'ān and Hadīth.

Calmness and dignity

Calmness and dignity were his salient qualities. His assemblies were embodiments of calmness and deference. However, despite this calmness and dignity, there was no sign whatsoever of egotism and self-centredness. He was extremely humble and unassuming. He would meet with the lowest of people without any hesitation. He was going somewhere on one occasion when he passed by a few poor people who were eating on the road. On seeing Hadrat Husayn *radiyallāhu ʿanhu*, they requested him to join them. He complied to their request by dismounting immediately and joining them in the meal. He said: "Allāh *taʿālā* does not like those who are proud." He said to those poor people: "I accepted your invitation; I now request you to accept my invitation. He took them to their house and fed them a meal." (*Siyar as-Sahābah*, vol. 4, p. 232)

Note: Glory to Allāh! What excellent character which he learnt from his grandfather *sallallāhu ʿalayhi wa sallam*. (compiler)

He performed hajj twenty five times on foot despite owning excellent camels.

Statements

1. “O people! Listen! The fulfilment of people’s needs are one of the bounties of Allāh *taʿālā*. You should therefore not be lax in this bounty or else it will be changed into punishment.”

2. “The one who is generous and open-handed is respected. The one who is miserly is wretched. The person who hastens in doing good to his fellow brother shall receive the reward for his goodness.” (*Tabaqāt*)

3. Hadrat Husayn *radiyallāhu ʿanhu* was holding on to the Hajar-e-Aswad (the Black Stone) in the Haram of Makkah and making this *duʿā’*: “O Allāh! You were kind to me but did not find me grateful to You. You tested me but did not find me patient. Despite this, You neither took away Your bounties from me nor imposed calamities on me. O Allāh! Nothing but affection is received from the all-affectionate one.” (*Dīnī Dastarkhwān*, vol. 1, p. 830)

Martyrdom at Karbalā

In his well-known book, *al-Murtadā*, Hadrat Maulānā Sayyid Abul Hasan Nadwī *rahimahullāh* relates certain incidents which took place before the martyrdom of Sayyidunā Husayn *radiyallāhu ʿanhu*. He writes after relating these incidents:

“Hadrat Husayn *radiyallāhu ʿanhu* performed the *fajr salāh* on Friday morning (some narrations mention Saturday morning). This was the day of

ʿĀshūrā. From among his companions there were thirty two who were mounted on animals and forty who were on foot. Hadrat Husayn *radiyallāhu ʿanhu* mounted his horse and placed the Qur'ān before him. His son, ʿAlī ibn Husayn (Zayn al-ʿĀbidīn), who was weak and ill at the time also prepared to do battle. Hadrat Husayn *radiyallāhu ʿanhu* began reminding the people of who he is, whose son he is, whose grandson he is, and what position he holds. He said to them: 'O people! Gauge your hearts and ask your selves. Is it permissible for you to fight against someone like me when I am the grandson of your Prophet *sallallāhu ʿalayhi wa sallam*!?' Hurr ibn Yazīd ar-Riyāhī came and joined his forces, faced the forces of Yazīd on his horse, and continued fighting them until he was martyred."

"In the midst of this, Shamr, stood up, went forward and began attacking the companions of Hadrat Husayn *radiyallāhu ʿanhu*. His companions continued fighting him in one's and two's, and continued making *duʿā'* for him. He said:

جزاكم الله أحسن جزاء المتقين

"May Allāh *taʿālā* reward you with the best reward which He gives to the pious."

The people continued fighting in front of him. Many of Hadrat ʿAlī ibn Abī Tālib's *radiyallāhu ʿanhu* sons and brothers of Hadrat Husayn *radiyallāhu ʿanhu* were martyred.

Shamr Dhī al-Jaushan shouted: “Why are you waiting to put an end to (Hadrat) Husayn?!” And so, Zurʿah ibn Sharīk at-Tamīmī advanced towards him and struck his blessed shoulder. Sinān ibn Anas ibn ʿAmr an-Nakhaʿī then struck him with a spear, got off his horse, separated his head from his body, and threw it towards Khaulī. Abū Mukhannaf relates: When I looked at Hadrat Husayn’s *radiyallāhu ʿanhu* body after he was martyred, I counted thirty three strikes with a spear and thirty four other injuries.[1]

Seventy two people were martyred with Hadrat Husayn ibn ʿAlī *radiyallāhu ʿanhumā*. Muhammad ibn Hanafīyyah says that seventeen people were martyred with him, and they were all the children of Hadrat Sayyidah Fātimah *radiyallāhu ʿanhā*. To Allāh we belong and to him is our return.[2]

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[1] *Al-Bidāyah wa an-Nihāyah*, vol. 8, p. 188. A point of admonition here is that those who had a part in the martyrdom of Hadrat Husayn *radiyallāhu ʿanhu* were all punished. Mukhtār (despite his notorious acts of deviation) pursued the killers of Hadrat Husayn *radiyallāhu ʿanhu* and killed them. Allāh *taʿālā* is all-mighty, exacter of revenge.

Doctor Jamīl ʿAbdullāh Misrī writes:

“Shamr Dhī al-Jaushan, like his father, would adopt whatever means possible for the realization of his objectives. He was notorious for his hard-heartedness and maliciousness.” (*Athar Ahl al-Kitāb fī al-Fitan wa al-Hurūb al-Ahlīyyah fī al-Qarn al-Awwal al-Hijrī*, p. 490)

[2] *Al-Bidāyah wa an-Nihāyah*, vol. 8, p. 189.

Hadrat Husayn *radiyallāhu ʿanhu* was martyred on the day of ʿĀshūrā', in the month of Muharram, on a Friday, in 61 A.H.

May Allāh *taʿālā* be pleased with them and may He illuminate their graves.

The response of senior Sahābah *radiyallāhu ʿanhum* over his martyrdom

Seniors of the *ummah* expressed much sorrow and disappointment over the oppressive manner in which he was martyred. Some of the senior personalities are Imām Ahmad ibn Hambal *rahimahullāh*, Hāfiz Ibn Taymīyyah *rahimahullāh*, Imām Rabbānī Shaykh Ahmad Mujaddid Alf Thānī *rahimahullāh*, Muhaddith ʿAbd al-Haqq Dehlawī *rahimahullāh* and others.

Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* quotes their statements in his book *al-Murtadā*. However, we will quote only the statements of ʿAllāmah Ibn Taymīyyah *rahimahullāh* and ʿĀlim Rabbānī Rashīd Ahmad Sāhib Gangohī *rahimahullāh*.

Imām Ibn Taymīyyah *rahimahullāh* said:

"May the curses of Allāh *taʿālā*, the angels, and all people be on those who martyred Husayn *radiyallāhu ʿanhu*, helped in killing him, or were pleased by his killing. Allāh *taʿālā* will neither distance them from the punishment nor will he accept any recompense from them." (*Fatāwā Ibn Taymīyyah*, vol. 4, p. 487)

Allāh *taʿālā* bestowed honour to Sayyidunā Husayn *radiyallāhu ʿanhu* through martyrdom. He disgraced those who martyred him, helped in his murder, or were pleased by this vile act. Sayyidunā Husayn *radiyallāhu ʿanhu* was a striking example in Islam for all forthcoming martyrs. He and his brother are the leaders of the youth of Paradise and they were nurtured and trained at the exact time when Islam was on the rise. They did not receive the share of rewards for *hijrah* and for patience in bearing torments for the sake of Islam as was the case with their earlier family members. By bestowing him with martyrdom, Allāh *taʿālā* elevated them to similar ranks of honour. His martyrdom is a most terrifying incident. Allāh *taʿālā* taught us to say:

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

To Allāh we belong and to Him is our return.

At times of calamities.

Allāh *taʿālā* says:

وَبَشِّرِ الصَّابِرِيْنَ اَلَّذِيْنَ إِذَآ أَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ. أُولٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَأُولٰئِكَ هُمُ الْمُهْتَدُوْنَ.

"And give glad tidings to those who are patient. Who, when any calamity befalls them, say: 'We are the property of Allāh alone, and to Him alone we are to return.' Upon such people are the bounties of their Sustainer and mercy. And it is they who

are on the straight path." (Sūrah al-Baqarah, 2: 155-157)

After delving on the issue of permissibility and non-permissibility of sending curses to Yazīd, Hadrat Maulānā Rashīd Ahmad Sāhib Gangohī *rahimahullāh* writes:

"The basis of permissibility and non-permissibility of sending curses is dependent on history. Caution for us who are followers demands us to remain silent on this issue. This is because if cursing [Yazīd] is permissible, there is nothing wrong in not cursing. Cursing is neither *fard, wājib, Sunnah* nor *mustahab*. It is merely *mubāh* (permitted). And where there is no need for it, it is not good for us to fall into sin." (*al-Murtadā*, p. 378)

We now quote another statement of ʿAllāmah Ibn Taymīyyah *rahimahullāh* as quoted by Maulānā ʿAtīq ar-Rahmān Sāhib Sambhalī in his book, *Wāqiʿah-e-Karbalā*:

What can be the underlying reason and wisdom behind the divine decree which caused this painful incident? It is a difficult question, but we find an answer to it provided by Ibn Taymīyyah *rahimahullāh*. Although it is based on his personal opinion, he has presented it in a very convincing manner. He writes:

"Husayn's murder was undoubtedly unjustified, and it is a source of martyrdom, high rank, and lofty levels for him. The underlying reason behind it is that Allāh *taʿālā* had decreed felicity,

greatness, and high ranks for him and his brother. And some sort of calamity and affliction are essential for all this. But they could not experience such situations like other members of the Ahl al-Bayt because they grew up in an era when Islam was experiencing honour and well-being. And so, one brother was poisoned to death and the other was murdered. In so doing, they achieved the life of martyrs and the rank of the fortunate ones." (*Minhāj as-Sunnah*, vol. 2, p. 321)

Although we cannot understand the reason why Hadrat Husayn *radiyallāhu ʿanhu* undertook the journey, or worse than that, we cannot understand the actions of Ibn Ziyād – both were the results of divine decree and a divine will which had to be carried out.[1]

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[1] Maulānā ʿAtīq ar-Rahmān Sāhib Sambhalī: *Wāqiʿah-e-Karbalā*, p. 228.

Hadrat Sayyidunā Zayd ibn Thābit *radiyallāhu ʿanhu*

Name and lineage

His name is Zayd, his *kunnīyyat* is Abū Saʿīd, Abū Khārijah and Abū ʿAbd ar-Rahmān; his titles are: Muqrī, Kātib al-Wahy and Hibr al-Ummah. His father's name is Thābit ibn Dahhāk.

He was six years old on Yaum al-Buʿāth. This is a battle which took place five years before the *hijrah*.

Merit and virtue

Hadrat Zayd ibn Thābit *radiyallāhu ʿanhu* – the Kātib al-Wahy (scribe of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who recorded revelation for him) – has the honour of compiling the Qur'ān which is the fundamental basis of Islam. During the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Qur'ān used to be recorded on bones, skins, branches of date palms, and protected in the hearts of Muslims. There were many Sahābah *radiyallāhu ʿanhum* who had the desire to memorize the Qur'ān, and so, they became *hāfiz* of the Qur'ān. Hadrat Zayd *radiyallāhu ʿanhu* was from among them.

Character and mannerisms

The fundamental objective of commissioning Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a Messenger was to perfect good character. Hadrat Zayd ibn Thābit *radiyallāhu ʿanhu* possessed many

excellent qualities and mannerisms. The most prominent among them were: love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*, following the Sunnah, enjoining good, advising the rulers and leaders, and desiring the well-being of the *ummah*. Because of his love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he used to remain in his company most of the time. The moment he got up in the morning, he would proceed straight to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. At times he used to go so early that he would partake of *sehrī* (the pre-dawn meal in preparation for the fast) with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* would invite him into his room.

Hadrat Zayd *radiyallāhu ʿanhu* would sit at Rasūlullāh's *sallallāhu ʿalayhi wa sallam* side most of the time. Due to his informality with him, Rasūlullāh *sallallāhu ʿalayhi wa sallam* would place his thighs on his thighs.

Hadrat Zayd *radiyallāhu ʿanhu* was not neglectful of advising the rulers – as per the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Marwān ibn Hakam Umawī was the governor of Madīnah Munawwarah. He used to recite very short sūrahs in the *maghrib salāh*. Hadrat Zayd *radiyallāhu ʿanhu* asked him: "Why do you do this? Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to read lengthy sūrahs."

Even if he saw certain Sahābah *radiyallāhu ʿanhum* and Tābiʿīn *rahimahumullāh* acting against the Sunnah out of ignorance, Hadrat Zayd

radiyallāhu ʿanhu would bring it to their attention. (*Siyar as-Sahābah*, vol. 3, p. 357)

Hadrat [ʿAbdullāh] ibn ʿAbbās *radiyallāhu ʿanhu* held the stirrup of Hadrat Zayd ibn Thābit *radiyallāhu ʿanhu* on one occasion, so Hadrat Zayd *radiyallāhu ʿanhu* said to him: "O son of the uncle of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, leave it, do not hold it." Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* said: "This is how we behave in the presence of our *ʿulamā'* and seniors." (*Tabaqāt*)

Hadrat Imām Ghazzālī *rahimahullāh* has related the above incident in more detail in his *Ihyā' al-ʿUlūm*. We are quoting its translation here:

Hadrat Shaʿbī *rahimahullāh* relates that Hadrat Zayd ibn Thābit *radiyallāhu ʿanhu* performed the *janāzah salāh* on one occasion. He was then presented with his mule so that he could ride it. Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* came and held its stirrup. So Hadrat Zayd *radiyallāhu ʿanhu* said to him: "O son of the uncle of Rasūlullāh *sallallāhu ʿalayhi wa sallam*! Leave the stirrup alone [because I consider it disrespectful to allow you to hold it for me]." Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* said: "We have been taught to behave in this manner before our *ʿulamā'* and seniors." Hadrat Zayd *radiyallāhu ʿanhu* then kissed Hadrat Ibn ʿAbbās's *radiyallāhu ʿanhu* hand and said: "We have been ordered to behave in this manner with the family of our Prophet *sallallāhu ʿalayhi wa sallam*." (*Ihyā' al-ʿUlūm*, vol. 1, p. 54)

Note: Just look at the high-mindedness of the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*! He held the stirrup of an *ʿālim* of *Dīn* and a Sahābī of Rasūlullāh *sallallāhu ʿalayhi wa sallam* out of extreme respect and deference for him, and said: "This is how we behave before our *ʿulamāʾ*." Hadrat Zayd's *radiyallāhu ʿanhu* observance of rights is also worthy of consideration. He kissed Hadrat Ibn ʿAbbās's *radiyallāhu ʿanhu* hand and said: "We have been ordered to behave in this manner with the family of our Prophet *sallallāhu ʿalayhi wa sallam*."

We learn from this that each Sahābī was cognizant of the other's merits, and so, each one was concerned about fulfilling the other's rights. These personalities were conscious of obedience to Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This caused them to not only be observant of *dhikr*, Qur'ān recitation, salāh and fasting; but also kept the garden of mutual love and affection lush and green.

Unfortunately, we are neither concerned about fulfilling the rights of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*, nor are we considerate of the rights of friends and beloveds. Let alone outsiders, good conduct with our own brothers is becoming non existent. In fact, we see people – based on their alleged and assumed honour and dignity – fully concerned about demanding their rights, but not bothered in the least about fulfilling the rights of others. This is why even our Islamic institutions do not enjoy any

peace and tranquillity. We seek refuge in Allāh *taʿālā*.

If we adopt the ways and mannerisms of the Sahābah *radiyallāhu ʿanhum* and emulate them in every department of our life, there will be a deluge of love and affection, and this burning and raging world will become a coolness and source of tranquillity.

In view of the context, my heart desires to quote a few couplets from the poetry of Murshid al-Ummat Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh*:

"Turn into the rains of mercy and envelope the entire world. This world is burning, pour down and extinguish its fires. Display an example of the character of Rasūlullāh *sallallāhu ʿalayhi wa sallam* by embracing outsiders as well." (compiler)

Hadrat Zayd *radiyallāhu ʿanhu* used to record *wahy* (revelation for Rasūlullāh *sallallāhu ʿalayhi wa sallam*), and Hadrat Abū Bakr *radiyallāhu ʿanhu* instructed him to compile the Qur'ān. Hadrat Anas *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أرحم أمتي أبو بكر، وأشدها في دين الله عز وجل عمر، وأصدقها حياء عثمان، وأعلمها بالفرائض زيد بن ثابت.

"The most merciful in my *ummah* is Abū Bakr. The most firm with regard to the *Dīn* of Allāh is ʿUmar. The most genuine in modesty is ʿUthmān. The

most knowledgeable of the *farā'id* (compulsory duties/laws of inheritance) is Zayd ibn Thābit."

Hadrat 'Ammār ibn Abī 'Ammār says: "After the demise of Hadrat Zayd ibn Thābit *radiyallāhu 'anhu*, we were seated in the shade of a palace with Hadrat Ibn 'Abbās *radiyallāhu 'anhu*, when he said: 'This is how knowledge will depart [with the passing away of learned people]. A large portion of knowledge has departed today."

Muhammad ibn Sīrīn relates: "Hadrat Zayd ibn Thābit *radiyallāhu 'anhu* came out for salāh on one occasion. After performing salāh, he returned directly to his house. People asked him: 'Are you shy and ashamed of people?' He replied: 'The person who is not shy of people cannot be shy of Allāh *ta'ālā*.'"

Note: There is a similar incident with regard to Hadrat 'Umar *radiyallāhu 'anhu*. While returning from the musjid, he saw some people approaching, so he concealed himself. Later it was learnt that they were hypocrites whom Rasūlullāh *sallallāhu 'alayhi wa sallam* had named and expelled from the musjid. (compiler)

Demise

According to Wāqidī *rahimahullāh*, he passed away in Madīnah in 45 A.H. (*Sifatus Safwah*, vol. 1, p. 705)

Hadrat Sayyidunā Shaddād ibn Aus *radiyallāhu ʿanhu*

His *kunnīyyat* is Abū Yaʿlā. He used to engage in a lot of worship and spiritual practices. When he used to lie on his bed, he would constantly change his position and could not fall asleep. He would say: "O Allāh! The fire of Hell has caused me to lose my sleep." He would then get up and continue offering salāh until the morning.

He was from among the senior Sahābah *radiyallāhu ʿanhum*. He was a source of knowledge during their era. He used to say: "People are of two types: (1) some people are *ʿālim* but they are overpowered by their anger and rage, (2) others are forbearing and tolerant, but they are devoid of knowledge and sciences.

Note: This is something which is experienced and noticed. We ourselves have come across many *ʿalims* who are overpowered by anger, whereas this is in total contradiction to *tazkiyah-e-nafs* (purification of the soul). *Tazkiyah-e-nafs* means subjugating one's powers of anger and passion and making them subservient to the Sharīʿah. Unfortunately, there are many *ʿulamā'* who are engaged in teaching and lecturing, who have the opportunity of going often for hajj and ʿumrah, who are regular with *dhikr* and recitation of the Qur'ān, but we do not see any decrease in their anger and pride. On the other hand, there are many among the masses who do not possess any knowledge, but have come out of pride, arrogance,

and anger; and adopted humility, servitude, forbearance and tolerance. In reality, these people are not ignoramuses but *ʿulamāʾ*. This is because Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* said: "For a person to be knowledgeable, it is sufficient for him to fear Allāh *taʿālā*. Whereas a special trait of ignorance is for a person to vex pride over his knowledge." (compiler)

Hadrat Shaddād *radiyallāhu ʿanhu* was among those who combined knowledge with forbearance. He was extremely forbearing and tolerant. At the same time, his manner of speaking was very sweet and satisfying to the heart. Hadrat Abū Hurayrah *radiyallāhu ʿanhu* said: "Shaddād ibn Aus *radiyallāhu ʿanhu* surpassed us on the basis of these two qualities."

Note: Glory to Allāh! The two qualities of Hadrat Shaddād *radiyallāhu ʿanhu* which Hadrat Abū Hurayrah *radiyallāhu ʿanhu* mentioned are certainly genuine and correct. His first merit makes reference to his abundant knowledge and the second makes reference to his forbearance. These are certainly embellishments for the heart of a believer and signs of his expansive heart.

Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* translates the verse:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

As follows: "Did We not open your chest with knowledge and forbearance?"

We learn from this that the qualities of knowledge and forbearance are great bounties. When Allāh *taʿālā* bestows these bounties on a person, He is actually bestowing him with an expansive chest. (compiler)

Statements

1. He began crying on one occasion. When people asked him the reason, he replied: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* had said: 'I fear my *ummah* being tried through desires of the soul and polytheism.' I asked: 'What, will your *ummah* become polytheists!?' He replied: 'No. they will not worship the sun, moon, idols and statues. Rather, there will be a proliferation of ostentation and hidden desires. A person will commence the day by fasting, but when his desires have the better of him, he will break his fast without any fear.'"

2. He was crying on one occasion, and when people asked him the reason for crying, he replied: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'I fear my *ummah* falling into following their desires, and committing polytheism.'"

3. When the time of his death approached, he said: "The most frightening things for this *ummah* are ostentation and hidden desires."

Note: How unfortunate! This present era of ours is a manifestation of this. May Allāh *taʿālā* protect us all, and may He inspire us to do what pleases Him. Āmīn. (compiler)

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Demise

He passed away in Palestine in 58 A.H. when he was 78 years old. May Allāh *taʿālā* be pleased with him. (*Sifatus Safwah*, vol. 1, p. 709)

Hadrat Sayyidunā ʿAbdullāh ibn Salām *radiyallāhu ʿanhu*

His *kunnīyyat* is Abū Yūsuf, and his name is Husayn. Rasūlullāh *sallallāhu ʿalayhi wa sallam* named him ʿAbdullāh when he embraced Islam.

Hadrat ʿAbdullāh ibn Salām *radiyallāhu ʿanhu* relates: "When Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to Madīnah, I was also one of those who went to meet him. When I set eyes on his face, I concluded it was not the face of a liar. I heard him saying:

أَيُّهَا النَّاسُ! أَفْشُوا السَّلاَمَ، وَصِلُوا الأَرْحَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ.

"O people! Make the *salām* common, maintain family ties, provide food to the people, perform salāh at night when people are asleep; and you will enter Paradise with peace."

Merit and virtue

His chest was illuminated with the Taurāh, Injīl, Qur'ān and Ahādīth. In his book, *Tadhkiratul Huffāz*, ʿAllāmah Dhahabī *rahimahullāh* writes about his expertise over the Taurāh:

كَانَ عَبْدُ اللهِ بْنُ سَلاَمٍ عَالِمَ أَهْلِ الْكِتَابِ وَفَاضِلَهُمْ فِيْ زَمَانِهِ بِالْمَدِيْنَةِ

"ʿAbdullāh ibn Salām was an *ʿālim* of the People of the Book, and the senior most scholar of his time in Madīnah." (*Siyar as-Sahābah*, vol. 3, p. 334)

The *Sunan Tirmidhī* relates: When Hadrat Muʿādh ibn Jabal *radiyallāhu ʿanhu* was about to depart from this world, he said to his students: "I am departing from this world but knowledge is not departing with me. The person who endeavours for it will acquire it." He then named four people from whom they may acquire knowledge. One of them was Hadrat ʿAbdullāh ibn Salām *radiyallāhu ʿanhu.*

He was a very humble person by nature. He came into Musjid-e-Nabawī on one occasion, and people said: "This person is a dweller of Paradise." He said: "Man should not speak about things which he has no knowledge about." He then related the dream which Rasūlullāh *sallallāhu ʿalayhi wa sallam* interpreted and said to him: "You will remain steadfast on Islam throughout your life."

When this incident is coupled with another incident, a complete and clear picture of his humility is displayed. He was carrying a bundle of firewood on one occasion. People said to him: "Allāh *taʿālā* has made you independent of this." He said: "You are right, but I wish to completely uproot pride and arrogance from my self." (*Siyar as-Sahābah*, vol. 3, p. 235)

Note: Glory to Allāh! Look at how concerned he was to get rid off pride and arrogance. This is a rare quality today. This is why there is so much of corruption and moral decay – among the learned and the masses, in the homes and in the shopping centres. In fact, even in the *madāris* and *khānqās*.

May Allāh *taʿālā* protect us from this evil quality. Āmīn. (compiler)

Demise

He passed away in 43 A.H. in Madīnah Munawwarah. May Allāh *taʿālā* be pleased with him. (*Sifatus Safwah*, vol. 1, p. 18)

Hadrat Sayyidunā Abū Saʿīd al-Khudrī *radiyallāhu ʿanhu*

Name and lineage

His name is Saʿd, his *kunnīyyat* is Abū Saʿīd, and he is from the Khudrah family. His father's name is Mālik, and his mother was Anīsah.

Character and mannerisms

He always spoke out the truth. He used to say: "I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* stressing speaking out the truth, but I wish I did not hear it [because it is difficult to practise on]." On one occasion he spoke about the same Hadīth, so he began crying and said: "I certainly heard this Hadīth and I have not been able to practise on it in the least."

Note: Such was the consciousness of a Sahābī of not practising on a teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This is something which we ought to be more mindful of because we are filled with shortcomings. (compiler)

He was magnanimous and forbearing by nature. His leg was paining on one occasion so he was lying down with one leg resting on the other. His brother came and struck him on that leg, causing the pain to increase. He said to him in an extremely soft tone: "You have caused me much discomfort. Did you not know that my leg is paining?" He replied: "Yes, but Rasūlullāh *sallallāhu ʿalayhi wa sallam* has prohibited us

from lying down in this way." (*Siyar as-Sahābah*, vol. 3, p. 192)

He relates one of his personal incidents: "I got up one morning having nothing at all to eat. I was forced to tie a rock to my stomach in order to quell my hunger. My wife suggested: 'Go to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and ask him, he will certainly give you something. Such and such persons had went to him and he did not refuse them.' I replied: 'I will not ask him for anything for as long as I have something or the other.' Consequently, I began striving to earn some money but was not able to acquire anything. I proceeded to Rasūlullāh *sallallāhu ʿalayhi wa sallam* to ask him for something. He was delivering a sermon at the time and I heard him saying:

مَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ

"Allāh *taʿālā* shall make wealthy the person who is independent. Allāh *taʿālā* shall make chaste the person who seeks chastity."

After hearing these words, I did not ask anyone for anything. Consequently, Allāh *taʿālā* gave me so much that I do not know of any Ansār family having more wealth than me." (*Sifatus Safwah*, vol. 1, p. 715)

Note: Such was the enthusiasm of the Sahābah *radiyallāhu ʿanhum* to practise, and on account of which they were blessed with success in this world and in the Hereafter. If we were to reflect, we will

conclude that such enthusiasm is not found in us. Thus, we have made ourselves eligible for loss in this world and in the Hereafter. (compiler)

Demise

He passed away on a Friday in 74 A.H. He was buried in Baqīʿ (the graveyard of Madīnah) and was about 74 years old at the time. However, ʿAllāmah Dhahabī *rahimahullāh* states that he was 86 years old and this is the correct age. (*Siyar as-Sahābah*, vol. 3, p. 89)

Hadrat Sayyidunā ʿIkramah ibn Abī Jahal *radiyallāhu ʿanhu*

Name, lineage, acceptance of Islam

His name is ʿIkramah and his father's name is Abū Jahal. Hadrat ʿIkramah *radiyallāhu ʿanhu* used to remain with the notorious enemy of Islam, Abū Jahal, in all his activities against Islam. When the power of the enemies of Islam was broken after the Conquest of Makkah, Hadrat ʿIkramah left Makkah and went towards Yemen. His wife had already embraced Islam. She obtained immunity for her husband from Rasūlullāh *sallallāhu ʿalayhi wa sallam* and went out in search for him. On the other side, ʿIkramah was on a ship which was in trouble, and he called on his gods, Lāt and ʿUzzā, for help. His companions said to him: 'You can only call upon Allāh over here.' This had an impact on his heart, and so he decided to go back. On the way, he met his wife who informed him of the immunity which she obtained for him. He immediately presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam*, embraced Islam, acknowledged his sins, and requested Rasūlullāh *sallallāhu ʿalayhi wa sallam* to make *duʿā'* for his forgiveness. Rasūlullāh *sallallāhu ʿalayhi wa sallam* made *duʿā'* for him and taught him about the oneness of Allāh *taʿālā* and other teachings. (*Siyar as-Sahābah*, vol. 4, p. 167)

Note: Every single one of us ought to express thanks to Allāh *taʿālā* for having given us so much respite despite all our sins and acts of

disobedience. He gave us this respite and life so that we could turn to Him in repentance, seek forgiveness, and do good deeds so as to make up for whatever we lost, and purify our hearts. Inspiration is from Allāh *taʿālā* alone. (compiler)

After embracing Islam

After embracing Islam, he made a promise to Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: "Whatever energies I spent in opposition to Islam, I will now spend double that for the cause of Allāh *taʿālā*." He fulfilled this promise by fighting the apostates and participating in the battles of Shām. He did not take a single grain from the Bayt al-Māl (Islamic treasury) for all these battles. When the preparations were being made for the battle to Shām, Hadrat Abū Bakr *radiyallāhu ʿanhu* went out to inspect the preparations. He came across a tent which was surrounded by horses, spears and other goods of war. On going closer, he saw Hadrat ʿIkramah *radiyallāhu ʿanhu*. Hadrat Abū Bakr *radiyallāhu ʿanhu* offered him *salām* and wanted to give him some money for his expenses for the war. Hadrat ʿIkramah *radiyallāhu ʿanhu* refused to accept it and said: "I have no need for it, I have 2000 dīnārs." On hearing this, Hadrat Abū Bakr *radiyallāhu ʿanhu* made *duʿā'* in his favour. (*Siyar as-Sahābah*, vol. 4, p. 172)

Whenever Hadrat ʿIkramah *radiyallāhu ʿanhu* wanted to emphasize his oath, he would say: "I take an oath in the Being who protected me from getting killed on the day of Badr." In other words,

had I been killed at Badr, I would not have been blessed with the treasure of Islam.

He used to place the Qur'ān on his face and say:

كِتَابُ رَبِّيْ كِتَابُ رَبِّيْ

"This is the Book of my Allāh. This is the Book of my Allāh."

Demise

He was martyred in 13 A.H. in the caliphate of Hadrat Abū Bakr *radiyallāhu 'anhu*. His body sustained over seventy injuries from spears and arrows. (*Sifatus Safwah*, vol. 1, p. 730)

Hadrat Sayyidunā Abū Umāmah al-Bāhilī *radiyallāhu ʿanhu*

Name and lineage

His name was ʿAdīyy, his *kunnīyyat* was Abū Umāmah, and his father's name was ʿAjalān. (*Siyar as-Sahābah*, vol. 4, p. 253)

Merit and virtue

He held a distinguished position as regards his merit and virtue. Teaching and proliferating the Hadīth was his special occupation. Whenever a few people gathered at any place, he would convey the Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to them. He used to say to people: "These assemblies of ours are places of divine propagation to you. The injunctions which have been sent to us through Rasūlullāh *sallallāhu ʿalayhi wa sallam* were conveyed to us by him. Now you people must convey to others whatever good things you hear from us."

Because of this occupation of his, those who were in quest of knowledge would constantly assemble around him, and those who were desirous of Hadīth would listen to Hadīth from him. When he entered the musjid of Hims, Mak-hūl and Ibn Abī Zakarīyyā were seated there. Mak-hūl said: "It would have been so nice if we could go to Hadrat Abū Umāmah *radiyallāhu ʿanhu*, the Companion of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, fulfil his right and listen to Hadīth from him." After saying this, they went to him, and after

exchanging mutual greetings, he said to them: "Your coming is a source of mercy for you and a proof in your favour. I did not see Rasūlullāh *sallallāhu ʿalayhi wa sallam* fearing anything more for this *ummah* than lies and fanaticism. So beware! You must always safeguard yourselves against lies and fanaticism. Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed us to convey this order to you people. We have fulfilled our responsibility. It is now your duty to convey it to others." (*Siyar as-Sahābah*, vol. 4, p. 255)

Note: Glory to Allāh! What an important instruction of Rasūlullāh *sallallāhu ʿalayhi wa sallam*! The fact of the matter is that the thing which Rasūlullāh *sallallāhu ʿalayhi wa sallam* feared is quite common today. It is not only the fanaticism of the *jāhilī* times which is rife, rather, it is spreading among the *salāsil* (spiritual lineages) of the *mashāʾikh* (Sufis) and *jamāʿats* as well. We consider it below our dignity to accept the correct and proper ideas of each other. This is an open fact. (compiler)

One of his slave women relates: "Abū Umāmah loved giving in charity. He used to have dīnārs and dirhams set aside for this purpose. He himself would not use onions and other foods, but he would give to the beggars whatever meal was prepared. If he had nothing to give, he would place a few onions in the beggar's hands (but would not let him go empty-handed)."

She relates a specific incident: One morning we had nothing in the house to eat. Abū Umāmah

ra<u>d</u>iyallāhu ʿanhu had nothing except three dīnārs. A beggar happened to come by, so he gave him one dīnār. Another one came and he gave him one dīnār. A third beggar arrived and he gave him the last dīnār. On seeing this, I became angry and said: 'We now have nothing for us.' He went and lied flat on his bed and I closed the door. Eventually, the *mu'adh-dhin* called out the *adhān* for the *<u>z</u>uhr <u>s</u>alāh.* I got him up and he proceeded to the musjid as a fasting person. I felt sorry for him, so I borrowed some money, set right the lamps, and made preparations for the evening meal. I laid out the *dastarkhwān* (table mat) and went to make his bed. When I lifted his pillow, I saw gold placed there. I thought to my self: 'O I see, he is relying on this gold, that is why he is so generous.' I counted the gold and it amounted to 300 dīnārs. I left it as it was, and thought to my self: 'We will see when he returns.'"

She continues: "When <u>H</u>a<u>d</u>rat Abū Umāmah *ra<u>d</u>iyallāhu ʿanhu* entered the house and saw all the preparations. He praised Allāh *taʿālā,* smiled at me and said: 'This is better than everything else.' He seated himself and began eating. I said to him: 'May Allāh *taʿālā* forgive you. It is very good that you earned whatever you earned, but why did you keep it in a place where it could be easily lost?' He asked: 'What are you talking about?' I said: 'The very same dīnārs which you placed under your pillow.' Saying this, I lifted the pillow. He became terrified when he saw the money and said: 'May you be destroyed! What is this!?' I replied: 'I know nothing about it, but I saw it exactly as you are

seeing it now.' He became even more terrified at this.'" May Allāh *taʿālā* be pleased with him. (*Sifatus Safwah*, vol. 1, p. 735)

Note: To see such an extraordinary feat of a Sahābī of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – who himself performed so many miracles – is not far-fetched. Such extraordinary feats were performed by many *auliyā'* of Allāh, who were the true heirs of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (compiler)

Demise

He was with Hadrat ʿAlī *radiyallāhu ʿanhu* in the battle of Siffīn. He then settled down in Shām and passed away in 86 A.H. during the rule of ʿAbd al-Malik Umawī. He was 106 years old at the time of his demise. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 4, p. 255)

Hadrat Sayyidunā Amīr Muʿāwiyah *radiyallāhu ʿanhu*

Name and lineage

His name was Muʿāwiyah, his father's name was Abū Sufyān, and his mother was Hindah. His lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* on the fifth level. (*Siyar as-Sahābah*, vol. 4, p. 45)

Merit and virtue

He was a *kātib-e-wahy* (one who recorded revelation for Rasūlullāh *sallallāhu ʿalayhi wa sallam*) and a close Companion of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Hadrat ʿIrbād *radiyallāhu ʿanhu* narrates: I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying in the month of Ramadān at the time of *sehrī*: "Come join in the blessed meal." I then heard him saying:

أَللَّهُمَّ عَلِّمْ مُعَاوِيَةَ الْكِتَابَ وَالْحِسَابَ وَقِهِ الْعَذَابَ

"O Allāh! Teach the Book and accounting to Muʿāwiyah, and protect him against the punishment." (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 124)

ʿAbd ar-Rahmān Abū ʿUmayrah *radiyallāhu ʿanhu* narrates: I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* making this *duʿā'* for Hadrat Muʿāwiyah *radiyallāhu ʿanhu*:

اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ

"O Allāh! Give him guidance, guide him, and guide others through him." (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 126)

Yūnus ibn Maysarah says: "I heard Hadrat Muʿāwiyah *radiyallāhu ʿanhu* saying the following from the pulpit in Damascus: O people! Give in charity, and no one person should say: 'I earn very little because charity given by a poor person is superior to charity given by a wealth person.'" (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 126)

Yūsuf ibn ʿAbdihi relates: I heard Ibn Sīrīn saying: Hadrat Muʿāwiyah *radiyallāhu ʿanhu* began shivering, so a few light duvets were placed on him. After a short while, he felt discomforted by the duvets. When they were removed from him, he said: 'Cover me with them again.' He then said: 'May Allāh destroy this world. I remained in this world as an *amīr* (governor) for twenty years, and then as a caliph for twenty years. I have now reached a condition which you are observing at present.'" (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 157)

Note: Glory to Allāh! Look at how conscious he was of his weakness and inability. (compiler)

Hadrat Muʿāwiyah *radiyallāhu ʿanhu* used to say:

أَنَا أَوَّلُ الْمُلُوْكِ

"I am the first of kings."

I [ʿAllāmah Dhahabī *rahimahullāh*] say: This statement is correct because Hadrat Safīnah *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'The caliphate will remain for thirty years after me. It will then be followed by kingship.' Thus, the caliphate after prophet-hood ended after thirty years and Hadrat Muʿāwiyah *radiyallāhu ʿanhu* became the ruler. Hadrat Muʿāwiyah *radiyallāhu ʿanhu* has actually augmented and highlighted his position. There are few kings who reached his lofty level.

Hadrat Tā'ūs narrates from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*: "When the time of Hadrat Muʿāwiyah's *radiyallāhu ʿanhu* death approached, he said: 'I was with Rasūlullāh *sallallāhu ʿalayhi wa sallam* on Mt. Safā. I asked for his comb and took his blessed strands of hair which were on it. When I die, those strands must be placed on my mouth and nose.'" (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 158)

Hadrat Muʿāwiyah *radiyallāhu ʿanhu* made a bequest and said: "I used to help Rasūlullāh *sallallāhu ʿalayhi wa sallam* to perform *wudū'*. He removed his *kurtah* and made me wear it. I have preserved it. I collected his clipped nails and stored them. When I die, I must be made to wear the *kurtah* and the clipped nails must be placed on my eyes. I hope Allāh *taʿālā* will have mercy on me by virtue of these items." (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 160)

Hadrat Abū Maryam Azdī *radiyallāhu ʿanhu* said to Hadrat Muʿāwiyah *radiyallāhu ʿanhu* on one

occasion: “Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: ‘When Allāh *taʿālā* appoints a person as a ruler and he disregards the needs of his subjects and remains concealed from them, then Allāh *taʿālā* will disregard his needs on the day of Resurrection and remain concealed from him.” Consequently, Hadrat Muʿāwiyah *radiyallāhu ʿanhu* appointed a person specifically to see to the needs of the masses. (*Siyar as-Sahābah*, vol. 4, p. 140)

Self restraint and forbearance

A person was very abusive towards him. Someone said to him: “Why do you not punish him?” He replied: “I feel ashamed before Allāh *taʿālā* of giving up my forbearance just because of the shortcomings of my subjects.”

Hadrat Muʿāwiyah *radiyallāhu ʿanhu* advised his family members thus: “You must always be forbearing towards the Quraysh. During the days of *jāhilīyyah*, when anyone was abusive to me, I replied with forbearance. Consequently, the person would become my friend and would be forever ready to support and defend me. Forbearance does not alter the nobility of a noble person in any way. Rather, his honour increases. A person cannot be correct in his views as long as his forbearance does not have the better of his ignorance, and as long as his self does not have the upper hand over his desires.”

Benevolence

All the past caliphs considered it an honour and source of pride to serve and see to the needs of the Mothers of the Believers [the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. Hadrat Sayyidunā Amīr Muʿāwiyah *radiyallāhu ʿanhu* did not deprive himself of this honour. He used to serve each one according to her rank, especially Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*. He used to send 100 000 dirhams to her at a time. Apart from this, he would periodically send amounts of 5 000 and 10 000 dirhams.

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* wanted to give 10 000 dirhams to Munkadir ibn ʿAbdillāh, but she did not have that amount at the time. The money which Hadrat Muʿāwiyah *radiyallāhu ʿanhu* used to send to her reached her that evening. She called for Munkadir and gave him 10 000 dirhams.

Demise

He passed away in Rajab 60 A.H. at the age of seventy seven and was buried in Damascus. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 4, p. 171)

Hadrat Sayyidunā Jaʿfar ibn Abī Tālib *radiyallāhu ʿanhu*

He was the elder brother of Hadrat ʿAlī *radiyallāhu ʿanhu* and one of the early adherents to Islam. He also became fed up with the torments and persecutions of the Quraysh and, acting under the suggestion of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, emigrated to Abyssinia in the 5th year of prophet-hood and lived a life of tranquillity there. But when the Quraysh heard about this, they were quite irked. They wanted to cause problems for them so they sent two of their representatives to Najāshī (the king of Abyssinia) with gifts for him. They were instructed to list many complaints against the Muslims and to request the king to send them back [to Makkah]. These two went and carried out their plans through much deception and dishonesty. However, Najāshī was a very just and magnanimous king. He summoned the Muslims to his court and questioned them about Islam. Hadrat Jaʿfar *radiyallāhu ʿanhu* delivered a very eloquent and inspiring speech. We are quoting its translation from the book, *Nabī-e-Rahmat*, of Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh*.

Hadrat Jaʿfar's *radiyallāhu ʿanhu* description of Islam

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* cousin, Jaʿfar ibn Abī Tālib *radiyallāhu ʿanhu* stood up and delivered the following speech:

O king! We were a nation of ignoramuses. We used to worship idols, eat carrion, and were soiled by every type of immorality and sin. The strong among us would oppress the weak. Allāh *taʿālā* then sent a Messenger to us who was from among us. We were fully aware of his family, rank, lineage, honesty, trustworthiness, chastity and purity from before. He called on us to believe in Allāh *taʿālā* alone and to worship Him alone. He taught us to completely give up worshipping the idols and statues which our forefathers used to worship and to sever ties from them. He taught us to speak the truth, fulfil trusts, be considerate of relatives, be kind to neighbours, abstain from impermissible things, and abstain from shedding blood unjustly. He prohibited us from shameful deeds, lies and fraud, devouring the wealth of orphans, and slandering chaste and pure women. He ordered us to worship one Allāh alone and not to ascribe any partners with Him.

He ordered us to perform salāh, give zakāh and to keep fast. We accepted him and believed in him, and followed the teachings which he brought from Allāh *taʿālā*. We worshipped Allāh *taʿālā* alone and did not ascribe any partners with Him. We regarded as *harām* whatever he made *harām* to us, and as *halāl* whatever he made *halāl* for us. Our people became bent on displaying their enmity towards us. They inflicted various types of torments on us and imposed numerous tribulations on us in an effort to turn us away from our religion. They tried to turn us away from the worship of Allāh *taʿālā* and to revert to

worshipping idols. They wanted us to commit the sins and crimes which we previously considered to be lawful.

When they oppressed us, tormented us, made life difficult for us, and created obstacles in the path of our religion, we came to seek refuge in your country. We decided to come to you and seek your protection. O king! We came here with the hope that we will not be wronged.

Najāshī listened to the entire speech with much thought and consideration, and said: "Do you have anything which your Prophet came with?"

Hadrat Jaʿfar *radiyallāhu ʿanhu* replied: "Yes."

Najāshī said: "Read it to me."

Hadrat Jaʿfar *radiyallāhu ʿanhu* read the beginning verses of Sūrah Maryam. Najāshī began crying, causing his beard to become moist. The priests of his court also began crying, and their scriptures became moist with tears.

The Quraysh delegation fails in its mission

Najāshī said: "Without doubt, this [what you read] and whatever Hadrat ʿĪsā *ʿalayhis salām* came with emanate from one source." He then addressed the Quraysh delegates saying: "Go away from here. By Allāh, I will not hand over these people to you."

ʿAmr ibn al-ʿĀs [one of the delegates] now released the final arrow from his quiver. This arrow was

immersed in poison. He said: “O king! These people make such statements against Hadrat ʿĪsā which I cannot even utter.”

Najāshī asked: “What do you say about Hadrat ʿĪsā?”

Hadrat Jaʿfar ibn Abī Tālib *radiyallāhu ʿanhu* said: “We say the very same thing which our Prophet *sallallāhu ʿalayhi wa sallam* taught us. He [ʿĪsā *ʿalayhis salām*] is Allāh’s servant, he is His Messenger, he is His spirit which He blew into Maryam, the chaste.”

On hearing this, Najāshī struck his hand on the ground, picked up a blade of grass and said: “By Allāh, Hadrat ʿĪsā *ʿalayhis salām* is no more than this grass than what you said about him.”

He gave leave to the Muslims with much honour and guaranteed them peace. The two envoys of the Quraysh had to leave with disgrace. The Muslims were provided with good homes and excellent neighbours, and lived with honour and dignity. (*Sīrat Ibn Hishām*, vol. 1, p. 334)

Note: Glory to Allāh! What can be said about Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* teaching and training the Sahābah *radiyallāhu ʿanhum* and the blessings of his companionship! Look at what great heights he conveyed them in such a short period! Hadrat Jaʿfar *radiyallāhu ʿanhu* explained the teachings and excellent features of Islam in a huge gathering of the royal court in the presence of the king in a manner which reduced the king to

tears. The plots of the unbelievers proved to be weak like a spider's web, and all their plans were reduced to nothing.

Unfortunately, our situation is such that despite being Muslims for years upon years, we do not even know the fundamentals of Islam. In fact, we are even ignorant of our basic beliefs. How, then, will we be able to influence others!? (compiler)

Hadrat Jaʿfar's *radiyallāhu ʿanhu* wisdom and eloquence

Hadrat Jaʿfar's *radiyallāhu ʿanhu* speech before the king and his call to Islam is an excellent example of his wisdom, his consideration of the place and occasion, and his knowledge of human psychology. More than the eloquence of his speech, it portrays the eloquence of his intellect. And this is nothing but divine guidance and the unseen help of Allāh *taʿālā*. We also gauge Hadrat Jaʿfar's *radiyallāhu ʿanhu* sound mind and far-sightedness – qualities in which the Banū Hāshim surpassed the Quraysh, and the Quraysh surpassed all the other Arabs.

On this occasion, Hadrat Jaʿfar *radiyallāhu ʿanhu* confined his speech to describing the *jāhilīyyah* of the Arabs, Allāh *taʿālā* appointing Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a Prophet, his inviting the people towards the true religion, and teaching them noble character. Those who believed experienced a major revolution in their lives. This description is so clear and descriptive, it could be considered to be like an auto-biography, and

which leaves no room for doubting the integrity of the person who explained it in this way. It is such a style of wise *daʿwah* and explanation of the facts which can neither cause any complications and doubts for the person, give any room to the opponents to criticize, nor the listeners to oppose. It is a true depiction of a society in which the call and teachings of a Prophet elevated the lowest rungs of society to the peak of humanity. Anyone wanting to do so, may verify this and personally witness the complete revolution which took place.

Demise

Hadrat Jaʿfar *radiyallāhu ʿanhu* was martyred in the battle of Mūtah in 8 A.H. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 2, p. 219)

Hadrat Sayyidunā Arqam ibn Abī al-Arqam *radiyallāhu ʿanhu*

Name and lineage

His name was Arqam, his *kunnīyyat* was Abū ʿAbdillāh, his father was ʿAbd Manāf, and his mother was Umaymah.

Acceptance of Islam

Hadrat Arqam *radiyallāhu ʿanhu* was the 11th or 12th person to embrace Islam. At the time, the lives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and all the Muslims was in extreme danger. The Quraysh polytheists wanted to put an end to this movement before it could wield influence. But Islam did not come to disappear. Hadrat Arqam *radiyallāhu ʿanhu* concealed Rasūlullāh *sallallāhu ʿalayhi wa sallam* and all the Muslims in his house. Hadrat ʿUmar *radiyallāhu ʿanhu* embraced Islam in the very same house. About forty people had already been blessed with Islam at the time when he embraced it.

Character

Piety, religiosity, abstinence and rectitude were Hadrat Arqam's *radiyallāhu ʿanhu* striking qualities. He was most enthusiastic about spending the night in worship. He decided to go to Bayt al-Maqdis on one occasion. He made all the preparations for the journey and went to Rasūlullāh *sallallāhu ʿalayhi wa sallam* to take leave from him. Rasūlullāh *sallallāhu ʿalayhi wa*

sallam asked him: “Are you going with the intention of trade or for some other special reason?” He replied: “May my parents be sacrificed for you, O Rasūlullāh! I have no real need to go there. I am going solely to perform salāh in Bayt al-Maqdis.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “A single salāh in my musjid [Musjid-e-Nabawī] is better than one thousand salāhs in other masājid.”[1] Hadrat Arqam *radiyallāhu ʿanhu* sat down immediately and cancelled his trip. (*Siyar as-Sahābah*, vol. 2, p. 393)

Note: Glory to Allāh! Look at how obedient and compliant the Sahābah *radiyallāhu ʿanhum* were! Let alone an explicit order of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they would cancel their intentions at his slightest reference and indication. They are most worthy of our emulation. (compiler)

Demise

He passed away in 53 A.H. at the age of 83. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 2, p. 393)

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[1] عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: صلوة في مسجدي هذا خير من ألف صلوة فيما سواه إلا المسجد الحرام. متفق عليه. (مشكوة شريف، ج٢، ص ٦٧)

Hadrat Sayyidunā ʿUthmān ibn Mazʿūn *radiyallāhu ʿanhu*

Name and lineage

His name was ʿUthmān, his *kunnīyyat* was Abū as-Sā'ib, his father was Mazʿūn, and his mother was Sakhīlah.

Before Islam

Hadrat ʿUthmān *radiyallāhu ʿanhu* was of sound mind, righteous and chaste by nature. He did not touch any alcohol even during the days of *jāhilīyyah* when the consumption of alcohol was the norm. He used to say: "What is the benefit in consuming something which causes a person to lose his mind? Low and ignoble people make him a target of mockery, and he is unable to distinguish between his mother and sister when he is intoxicated?"

Note: What a shameful and disrespectful thing for a person not to be able to distinguish between his mother and sister when he is intoxicated! How sad! Alcoholics cannot understand this much. This is why we see so much of destruction throughout the world. Muslims are also caught up in this evil, and alcohol is consumed openly in some Muslim countries. Rasūlullāh *sallallāhu ʿalayhi wa sallam* referred to it as *umm al-khabā'ith* – the source of all evil. How can there be any good in it? It has a bad influence on children as well. May Allāh *taʿālā* protect the Muslims. Āmīn. (compiler)

Acceptance of Islam

Due to his natural purity, his heart was absolutely clean. And so, the call of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to *tauhīd* embedded itself very quickly in his heart. Historians say that only thirteen people had embraced Islam at the time.

Acting under the permission of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, a group of Sahābah *radiyallāhu ʿanhum* emigrated to Abyssinia in the fifth year of prophet-hood. Hadrat ʿUthmān *radiyallāhu ʿanhu* was the *amīr* (leader) of this group. He remained there for some time, and when the rumour was spread that all the Quraysh have embraced Islam, he returned to Makkah. When he came close to Makkah and realized that the information was incorrect, he was quite perplexed because on one hand, it was difficult to go back to such a distant land, and on the other hand, he was fearful of the polytheists if he were to enter Makkah.

In this confusion, he remained where he was. When all his companions reached Makkah one after the other after obtaining sanctuary from their relatives and friends, he entered Makkah after obtaining the protection of Walīd ibn Mughīrah.

Although the influence of Walīd ibn Mughīrah protected him from the torments of the polytheists, he could not bear seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the other Sahābah *radiyallāhu ʿanhum* suffering. He reprimanded himself one day and said to his self: “How

sorrowful! My beloveds and family members are suffering numerous torments, while I am living a life of peace and tranquillity under the protection of a polytheist. By Allāh! This is a major weakness on my part."

These thoughts made him restless. He went immediately to Walīd ibn Mughīrah and said: "O Abū ʿAbd Shams! Your responsibility has been fulfilled. I was under your protection until now. I prefer being under the protection of Allāh *taʿālā* and His Messenger *sallallāhu ʿalayhi wa sallam*. The example of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his Companions is sufficient for me."

Walīd said: "Someone probably inflicted harm on you." He replied: "No. The fact of the matter is that I do not want any protection from anyone apart from Allāh *taʿālā*. Come with me to the Kaʿbah, and just as you had announced my protection, I want you to announce that you have taken it back." Walīd was compelled to comply, and announced the withdrawal of his protection before a large crowd. Hadrat ʿUthmān ibn Mazʿūn *radiyallāhu ʿanhu* stood up, affirmed it, and said: "O people! I found Walīd to be extremely loyal and affectionate. But since I do not want any protection from anyone except Allāh *taʿālā*, I am cancelling his kindness on my own accord."

Note: Look at the genuine love which he had for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the Sahābah *radiyallāhu ʿanhum*. He was prepared to forego his life of comfort and bear hardships for their sake. What can be said about the reward

which he will receive from Allāh *taʿālā*! What can be said of how much Rasūlullāh *sallallāhu ʿalayhi wa sallam* must have valued his sincerity! This was certainly his good fortune. May Allāh *taʿālā* inspire us all. Āmīn. (compiler)

Worship

Spending the night in worship was his most enjoyable occupation. He would spend entire nights in salāh and would generally fast by day. He set aside a special room in his house in which he would remain in seclusion.

His desire for worship made him completely independent of his wife and children. His respected wife came into the Haram-e-Nabawī on one occasion. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* pure wives saw her in a deplorable state and asked her: "Why are you in such a deplorable condition? There is no one more wealthy than your husband among the Quraysh." She replied: "Where do I have any contact with him? He spends the nights in worship and keeps fasting during the day." The pure wives mentioned this to Rasūlullāh *sallallāhu ʿalayhi wa sallam* who proceeded immediately to Hadrat ʿUthmān ibn Mazʿūn *radiyallāhu ʿanhu* and said: "O ʿUthmān! Is my life not an example for you?" He replied: "May my parents be sacrificed for you, what is the matter?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Do you spend the entire night in worship and keep fast during the day?" He replied: "Yes, O Rasūlullāh!" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Do not do this. Your eyes, your body,

and your wife and children have rights over you. Perform salāh, and take a rest as well. Keep fasts, and skip out fasting as well." When his wife went back to the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* after some time, she was perfumed like a bride.

Note: Glory to Allāh! Look at the level of his obedience. He abandoned his habitual worship for the order of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He brought a balance in his life – a balance which is the distinguishing feature of our religion. May Allāh *taʿālā* enable all of us to practise on this. Āmīn. (compiler)

Demise

He passed away thirty months after the *hijrah* in 3 A.H. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was very much saddened over his separation from Hadrat ʿUthmān ibn Mazʿūn *radiyallāhu ʿanhu*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* bent down and kissed his forehead three times. He cried so profusely that Hadrat ʿUthmān's cheeks became moist. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then lifted his head and said in a sad voice: "O Abū as-Sā'ib! I am separating myself from you. You departed from this world without soiling yourself in the least."

Blessed grave

The Muslims of Madīnah did not have any specific graveyard till then. After the death of Hadrat ʿUthmān ibn Mazʿūn *radiyallāhu ʿanhu*, Rasūlullāh

sallallāhu ʿalayhi wa sallam set aside the place of Baqīʿ as a graveyard. Thus, he was the first Sahābī to be buried here. Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed his *janāzah salāh*, stood at the side of the grave, and paid particular attention to his burial. He then placed something near his head side as a sign, and said: "Whoever passes away after this will be buried around here." May Allāh *taʿālā* be pleased with him, and may He illuminate his grave. (*Siyar as-Sahābah*, vol. 2, p. 385)

Hadrat Sayyidunā ʿUtbah ibn Ghazwān *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name was ʿUtbah, his *kunnīyyat* was Abū ʿAbdillāh, and his father was Ghazwān ibn Jābir. Hadrat ʿUtbah *radiyallāhu ʿanhu* was from among the early adherents of Islam.

Battles and other services

He was considered to be an expert archer. In 14 A.H. Hadrat ʿUmar *radiyallāhu ʿanhu* gave him the responsibility of conquering the port of Ablah Balsān and the surrounding areas. He accomplished this responsibility in an excellent manner. Acting under the instruction of Hadrat ʿUmar *radiyallāhu ʿanhu*, he demarcated the land of Basrah with 800 men, and demarcated a specific area for each tribe. He was also appointed the governor of this new city.

Character

Piety, abstinence, seclusion and humility were his distinguishing qualities. He delivered a sermon in the Jāmiʿ Musjid of Basrah. We are quoting a few paragraphs from it. One can gauge the extent of his fear for the Hereafter, abstinence and servitude from these few words:

"O people! The world comes and passes by. A major portion of it has passed by. A small portion of it remains just like when we pour water from a

utensil and a few drops continue dripping at the end. Yes, you are going to leave this world and go to another world which will never end. Why, then, do you not take the best gifts with you? I have been informed that if a rock is cast into the pit of Hell, it will continue falling for seventy years and will still not reach the bottom. But I swear by Allāh! You will fill it. Are you astonished at this?"

"By Allāh, I have been informed that the gates of Paradise are so wide that it will take forty years to cross the distance. But there will come a day when there will be a large crowd at these gates."

"There were just six people with Rasūlullāh *sallallāhu ʿalayhi wa sallam* when I embraced Islam. We were living in such dire conditions that we had to eat the leaves of trees and this injured our intestines. I received a sheet on one occasion, which I split and gave one half to Saʿd and one half for myself. We made a belt with it. Now a day has come when each of us has become a governor over a city. I seek refuge in Allāh *taʿālā* from considering myself to be honourable while I am insignificant in His sight. Prophet-hood has ended, kingship will be established, and you will soon test the governors after us." (*Siyar as-Sahābah*, vol. 2, p. 417)

Note: Glory to Allāh! What an excellent sermon which contains advice and admonition in every paragraph. May Allāh *taʿālā* enable us to take a lesson from it. Āmīn. (compiler)

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Demise

He passed away in 17 A.H. May Allāh *taʿālā* illuminate his grave.

Hadrat Sayyidunā Musʿab ibn ʿUmayr *radiyallāhu ʿanhu*

Name and lineage

His name was Musʿab, his *kunnīyyat* was Abū Muhammad, his father was ʿUmayr, and his mother's name was Hannās bint Mālik. Hadrat Musʿab *radiyallāhu ʿanhu* was a very handsome young man of Makkah. He was from a wealthy family and was brought up in a life of opulence. He used to wear the best clothes and apply the most appealing perfumes of the time. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to speak about him, he would say: "There is no one in Makkah who is more handsome, well-dressed and opulent than Musʿab *radiyallāhu ʿanhu*."

Acceptance of Islam

Together with external beauty, sound taste and a sensitive disposition, Allāh *taʿālā* blessed him with a very pure heart. And so, it did not take long for *tauhīd* to make him abhor polytheism, bring him to the court of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and include him among his devoted followers. It was the time when Rasūlullāh *sallallāhu ʿalayhi wa sallam* had sought refuge in the house of Arqam ibn Abī Arqam *radiyallāhu ʿanhu*, and the land of Makkah had become constricted for the Muslims. Hadrat Musʿab *radiyallāhu ʿanhu* continued coming secretly to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam*. But his secret was soon exposed, and his mother and

family members began persecuting him. He who was firm on *tauhīd* was issued with a verdict of solitary confinement by the court of polytheism.

Hadrat Musʿab *radiyallāhu ʿanhu* bore the hardships of imprisonment for some time, but the bitter life of confinement forced him to leave his homeland and join those who sought a life of peace and tranquillity in Abyssinia. This wealthy young man no longer desired fine and delicate garments, nor energizing and uplifting perfumes. Nor was he bothered about worldly luxury and comfort. Just one spark of *tauhīd* caused him to totally disregard all the fleeting luxuries and effects [of this world]. He remained in Abyssinia for some time and then returned to Makkah. The hardships of the emigration caused him to lose his attractiveness and handsomeness. His mother felt sorry at his pitiful condition and desisted from persecuting him.

Islam had reached Madīnah Munawwarah by this time, and a respectable section of Madīnah had embraced Islam. The Muslims of Madīnah requested Rasūlullāh *sallallāhu ʿalayhi wa sallam* to send someone to teach and educate them. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* insight which could identify different abilities in different people settled on Hadrat Musʿab ibn ʿUmayr *radiyallāhu ʿanhu*. After giving him a few words of valuable advice, Rasūlullāh *sallallāhu ʿalayhi wa sallam* despatched him to Madīnah Munawwarah.

On reaching Madīnah, Hadrat Musʿab *radiyallāhu ʿanhu* settled in the house of Hadrat Asʿad ibn

Zurārah. He then went from house to house imparting the knowledge of the Qur'ān and spreading the message of Islam. A large group of adherents to Islam was prepared through his efforts.

Merit and virtue

Hadrat Musʿab *radiyallāhu ʿanhu* was extremely intelligent and eloquent. These qualities of his can be gauged from the speed with which Islam spread in Madīnah Munawwarah. He had memorized the Qur'ān which was revealed till then. It was he who initiated the *jumuʿah salāh* in Madīnah and he was the first *imām*.

Character

He possessed lofty character. The oppression and torments which he had to suffer made him an embodiment of fortitude. The solitary times in Abyssinia taught him the valuable lessons of hard labour, independence and resilience; and how to achieve his objectives even when living among the enemy. This is the reason why Rasūlullāh *sallallāhu ʿalayhi wa sallam* appointed him for the important responsibilities of teaching, educating and training the new Muslims.

He was very sensitive and fastidious by nature. Before embracing Islam, he used to wear the best clothes and apply the most expensive perfumes. Hadramī shoes which in those times were utilised only by people of authority were worn by him on a daily basis. But when he was blessed with the

treasure of Islam, the "drink" of *tauhīd* had so "intoxicated" him that he forgot all his past formalities. He came before Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion with just one piece of leather covering him, and that too, it had several patches on it. When the Sahābah *radiyallāhu ʿanhum* saw him, they all lowered their heads – taking admonition from his appearance. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "All praise is due to Allāh. Now the world and all those who hanker after it ought to change their conditions. He was a youngster who was matchless in Makkah in his opulent ways. But the desire for righteousness and love for Allāh *taʿālā* and His Messenger has caused him to renounce everything."

Note: Glory to Allāh! Look at the lofty words of praise which Rasūlullāh *sallallāhu ʿalayhi wa sallam* – the greatest teacher – is giving in testimony to his student. Can there be any greater honour for Hadrat Musʿab *radiyallāhu ʿanhu*? This is the bounty of Allāh *taʿālā* which He bestows on whomever He wills. (compiler)

Demise

He achieved the honour of martyrdom in 3 A.H. in the battle of Uhud. During those days of poverty, the martyrs of Islam did not even have sufficient shrouds *(kafans*). There was just one sheet on Hadrat Musʿab's *radiyallāhu ʿanhu* body. It was so small that when his head was covered, his feet became exposed; and when his feet were covered, his head became exposed. Eventually, the sheet

was used to cover his head, and grass was used to cover his feet. May Allāh *taʿālā* be pleased with him, and may He illuminate his grave. (*Siyar as-Sahābah*, vol. 2, p. 375)

Hadrat Sayyidunā Abū Ayyūb Ansārī *radiyallāhu ʿanhu*

Name and lineage

His name was Khālid, his *kunnīyyat* was Abū Ayyūb, his father was Zayd. He was from the Najjār family of the Khazraj tribe. He was the leader of this family.

Embracing Islam

Hadrat Abū Ayyūb Ansārī *radiyallāhu ʿanhu* was from among those selected seniors of Madīnah who pledged allegiance at the hands of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the pass of ʿAqabah. When he returned to Madīnah with the treasure of *īmān*, his magnanimous nature did not allow him to restrict this treasure to himself. And so, he invited his family, relatives, friends and beloveds to *īmān*, and brought his wife within the circle of Islam.

Hosting Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Hadrat Abū Ayyūb Ansārī *radiyallāhu ʿanhu* had the honour of hosting Rasūlullāh *sallallāhu ʿalayhi wa sallam* in Madīnah Munawwarah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* lived in his house for about six months.

Battles

Like the other senior Sahābah *radiyallāhu ʿanhum*, Hadrat Abū Ayyūb *radiyallāhu ʿanhu* joined

Rasūlullāh *sallallāhu ʿalayhi wa sallam* in all the battles. He did not lag behind in a single battle.

Character

From among all his excellent qualities, he possessed three distinguishing qualities, viz. love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*, enthusiasm for *īmān*, speaking out the truth. His love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* was repeatedly displayed when he hosted Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his house. His enthusiasm for *īmān* did not permit him to be deprived of participating in a single battle. At the age of eighty he proceeded via Egypt, crossed the ocean, and knocked on the walls of Constantinople [present day Istanbul] for the sake of raising the word of Allāh *taʿālā*.

He was very vociferous in speaking out the truth, and the awe and intimidation of the government did not prevent him from doing so. On one occasion, the governor of Egypt, ʿUqbah ibn ʿĀmir Juhanī *radiyallāhu ʿanhu* – who was a Sahābī himself – was delayed for the *maghrib salāh*. Hadrat Abū Ayyūb *radiyallāhu ʿanhu* stood up and said:

ما هذا الصلوة يا عقبة؟

"O ʿUqbah! What type of salāh is this?"

Hadrat ʿUqbah *radiyallāhu ʿanhu* replied: "I was busy with some work and got delayed." He said: "You are a Sahābī of Rasūlullāh *sallallāhu ʿalayhi*

wa sallam. By your action, people will think that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to perform salāh at this time, whereas he emphasised hastening in performing the *maghrib salāh*."

Demise

He was with Hadrat Muʿāwiyah *radiyallāhu ʿanhu* in 51 A.H. in the battle of Constantinople. He fell ill there, passed away, and was buried there. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 3, p. 104)

Hadrat Sayyidunā Saʿīd ibn ʿĀmir *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name was Saʿīd, his father was ʿĀmir ibn Khudaym, and his mother was Arwā. He embraced Islam before the battle of Khaybar. After embracing Islam, he emigrated to Madīnah, and the battle of Khaybar was the first battle in which he participated. He then joined Rasūlullāh *sallallāhu ʿalayhi wa sallam* in all the other battles.

The governorship of Hims

When ʿAbbās bin Ghanm *radiyallāhu ʿanhu* passed away, Hadrat ʿUmar *radiyallāhu ʿanhu* appointed Hadrat Saʿīd ibn ʿĀmir *radiyallāhu ʿanhu* as the governor of Hims.

Poverty and asceticism

The asceticism and piety of Ibn ʿĀmir *radiyallāhu ʿanhu* had reached the level of perfection. While he was the governor of Hims, he lived in such a poor state that one could not distinguish between him and ordinary poor people. When Hadrat ʿUmar *radiyallāhu ʿanhu* went to Hims, he asked for a list of all the poor people of the city so that he could make appropriate arrangements for them. When the list was presented to him, he noticed the name of Saʿīd ibn ʿĀmir. He asked: "Who is this Saʿīd ibn ʿĀmir?" The people said: "O Amīr al-Mu'minīn! He is our governor and your governor [whom you appointed]." He was astonished and asked: "He is

your governor and yet he is in the list of poor people!? What does he do with the wage which he receives?" The people replied: "He does not even touch that money." On hearing of his asceticism and abstinence, Hadrat ʿUmar *radiyallāhu ʿanhu* began crying and immediately sent a bag of 1000 dīnārs to Saʿīd ibn ʿĀmir *radiyallāhu ʿanhu* with the instruction to use the amount for his needs.

The moment Hadrat Saʿīd *radiyallāhu ʿanhu* saw it, he said:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

"To Allāh we belong and to Him is our return."

His wife asked: "Is everything okay? Allāh forbid – has any calamity befallen the Amīr al-Mu'minīn?" He replied: "A more serious matter has arisen." His wife asked: "What? Has the Resurrection approached?" He replied: "It is more dangerous than the Resurrection." She said: "Tell me, what is the matter?" He replied: "The world has come to me with its trials and tribulations." She said: "Then do something about it." He placed the entire amount in a large bag and spent the entire night in salāh. When the Islamic army passed by the next morning, he gave the entire amount to it so that it could use it for its needs.

Seeing to the welfare of his subjects

Seeing to the welfare of his subjects and consoling them was his salient quality. No matter where he was ruling, he was concerned about the welfare of

his subjects. The people of Shām were extremely pleased with him. Hadrat ʿUmar *radiyallāhu ʿanhu* asked him on one occasion: "Why do the people of Shām love you so much?" He replied: "In addition to ruling over them, I show concern for their welfare and well-being." Hadrat ʿUmar *radiyallāhu ʿanhu* was most pleased with this and wanted to give him 10 000 dīnārs. He refused to accept it and said: "The income from my horses and slaves is sufficient for me. I want to serve the Muslims solely for Allāh's pleasure." Hadrat ʿUmar *radiyallāhu ʿanhu* insisted that he take the amount and should not refuse it. He added: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* also gave me an amount on one occasion and I also gave him the same reply as you. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to me: 'If Allāh *taʿālā* gives you without your asking for it, you must accept it. It is a gift from Allāh *taʿālā*." (*Siyar as-Sahābah*, vol. 2, p. 226)

Note: We learn from this that if we receive anything from Allāh *taʿālā* without having asked for it or seeking it, then its acceptance is neither disliked nor is it considered to be *ishrāf* (hankering after something)-which is abhorred. This was said by Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* to the *ʿulamā'* of Deoband and it was approved by them. In fact, some of the doubts and misgivings which they had in this regard was removed. This was related to us by Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*.

Demise

There is difference of opinion with regard to the year of his passing away. Some say he passed away in 19 A.H. while others say 21 A.H. He was forty years old at the time. (*Siyar as-Sahābah*, vol. 2, p. 228)

Hadrat Sayyidunā Abū Talhah Ansārī *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name is Zayd, his *kunnīyyat* is Abū Talhah, and he is from the ʿAmr ibn Mālik branch of the Najjār family. He was also among the small band of people from Madīnah who went to Makkah to pledge *bayʿah* to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Hadrat Abū Talhah *radiyallāhu ʿanhu* enjoyed one additional honour during this pledge when Rasūlullāh *sallallāhu ʿalayhi wa sallam* appointed him as the *naqīb* (headman) of the Ansār.

Religious and moral conditions

The incident surrounding the death of one of his sons is a very heart-rending incident. In the course of his son's illness, Hadrat Abū Talhah *radiyallāhu ʿanhu* went to the Musjid-e-Nabawī. In the meantime, his son passed away. His wife, Umm Sulaym *radiyallāhu ʿanhā*, buried him and impressed on the family members not to inform Abū Talhah about the son's death. When Hadrat Abū Talhah *radiyallāhu ʿanhu* returned, a few Sahābah *radiyallāhu ʿanhum* were with him. He asked his wife: "How is my son?" She replied: "He is better than how he was previously." Abū Talhah *radiyallāhu ʿanhu* continued conversing with the Sahābah *radiyallāhu ʿanhum*, a meal was presented, they all ate and departed. When they departed, Abū Talhah *radiyallāhu ʿanhu* came into

the house, and husband and wife lied down on one bed. Umm Sulaym *radiyallāhu ʿanhu* informed him about the death of their son in the latter part of the night and said: "He was entrusted to us by Allāh *taʿālā*, and He has taken back what he entrusted to us. We have no say in the matter."

Abū Talhah *radiyallāhu ʿanhu* said: "To Allāh we belong and to Him is our return." He exercised patience over the demise of his son. (this incident is related in *Bukhārī* and *Muslim* through different narrations).

Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to greatly value Abū Talhah's *radiyallāhu ʿanhu* enthusiasm and love for Islam. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* went for hajj and had his head shaven at Minā, he distributed the hair of his right side to several people, but all the hair of his left side was given to Abū Talhah *radiyallāhu ʿanhu*. Hadrat Abū Talhah *radiyallāhu ʿanhu* was overjoyed by this; he felt as if all the treasures of both the worlds were given to him.

Donating Bīr Hā'

When the following verse was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"You will never be able to acquire perfection in virtue until you spend something of what you love." (Sūrah Āl ʿImrān, 3: 92)

The Ansār broke their bags of money, and those who had valuables brought them to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and presented them to him as charity. Hadrat Abū Talhah *radiyallāhu ʿanhu* came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and gave his orchard, Bīr Hā',[1] in charity. This orchard was a very valuable property of his. It had a well whose water was extremely sweet and tasty. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to drink it with much relish. The orchard was in front of Abū Talhah's *radiyallāhu ʿanhu* property and Musjid-e-Nabawī.

A person arrived one day and had no arrangements for staying anywhere. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Allāh *taʿālā* will show mercy to the person who hosts this traveller." Hadrat Abū Talhah *radiyallāhu ʿanhu* stood up and said: "I will host him." There was no food in his house except for his children. Hadrat Abū Talhah *radiyallāhu ʿanhu* said to his wife: "Put the children off to sleep, and extinguish the lamp by acting as if you are trying to put it right. Our guest will eat [whatever we have], and we will move our mouths as if we are eating." They fed the guest in this way while the entire household remained hungry. When Abū Talhah *radiyallāhu ʿanhu* went

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[1] When I [Hadrat Maulānā Qamar az-Zamān Sāhib] went to Madīnah Munawwarah in 1399/1978, I stayed for several months in the house of Maulwī Amjadullāh Sāhib Gaurakpūrī. The well was in front of the house in an ordinary enclosure. I had the opportunity of visiting it. But it is now included in Musjid-e-Nabawī.

to Rasūlullāh *sallallāhu ʿalayhi wa sallam* the next morning, he read the following verse to him. It was revealed in reference to Hadrat Abū Talhah *radiyallāhu ʿanhu* and his family.

يُؤْثِرُوْنَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"They give preference to others over their own selves while they themselves are in poverty."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Abū Talhah *radiyallāhu ʿanhu*: "Allāh *taʿālā* is most pleased with your deed of last night."

Note: Can there be any bounty greater than Allāh's pleasure? He received this by virtue of his generosity and magnanimity. All praise is due to Allāh *taʿālā* alone. (compiler)

Demise

Hadrat Abū Talhah *radiyallāhu ʿanhu* passed away in 51 A.H. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 3, p. 160)

Hadrat Sayyidunā Abū Qatādah *radiyallāhu ʿanhu*

Name and lineage

His name is Hārith, his *kunnīyyat* is Abū Qatādah, his title is Fāris ar-Rasūl, and he is from the Khazraj tribe. He was born in Madīnah about ten years before the *hijrah*. He embraced Islam after the ʿAqabah Thāniyah.

Character and mannerisms

The level of his Islamic brotherhood can be gauged from the following incident: the *janāzah* of an Ansārī was brought to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, who asked: "Does he have any debts?" The people replied: "He owes two dīnārs." He asked: "Has he left anything [with which the debt could be paid]?" He received a reply in the negative. He said: "You people may perform his *janāzah*." Hadrat Abū Qatādah *radiyallāhu ʿanhu* said: "O Rasūlullāh! Will you perform his *janāzah* if I pay his debt on his behalf?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "Yes." He paid off the debt and informed Rasūlullāh *sallallāhu ʿalayhi wa sallam* about it, who then performed the person's *janāzah*.

A Muslim owed him money but whenever he went to collect it from him, the person would conceal himself. He went one day to him and learnt from his son that he is in the house, having a meal. He called out to him: "Come out. I know you are here. It is useless for you to conceal yourself." When the

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person came out, he asked him the reason for his concealing himself. The person replied: “The fact of the matter is that I am in difficulties and I do not have anything [to give you]. In addition to this, I have a family to look after.” Abū Qatādah *radiyallāhu ʿanhu* asked him: “By Allāh, are you really in such a situation?” He replied: “Yes.” Abū Qatādah’s *radiyallāhu ʿanhu* eyes welled with tears and he wrote off the person’s debt.

He was soft-hearted by nature and would show kindness even to animals. He went to his son’s house on one occasion. His daughter-in-law placed water for him so that he could perform his *wudū’* with it. A cat came and began drinking the water. Instead of chasing the cat away, Abū Qatādah *radiyallāhu ʿanhu* tilted the utensil so that it could drink as much as it wanted. His daughter-in-law was watching this scene, so he said to her: “O daughter! What is there to be surprised about? Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that it is not impure, it is an animal which constantly enters and leaves the houses.” (*Siyar as-Sahābah*, vol. 3, p. 196)

Demise

Hadrat Abū Qatādah *radiyallāhu ʿanhu* passed away at the age of seventy in 54 A.H. in Madīnah Munawwarah. May Allāh *taʿālā* illuminate his grave.

Hadrat Sayyidunā Sa'd ibn Mu'ādh *radiyallāhu 'anhu*

Name and lineage

His name is Sa'd, his *kunnīyyat* is Abū 'Amr, his title is Sayyid al-Aus (the leader of the Aus), and Rasūlullāh *sallallāhu 'alayhi wa sallam* used to refer to him as Sayyid al-Ansār (the leader of the Ansār).

Acceptance of Islam

He embraced Islam through the efforts of Hadrat Mus'ab ibn 'Umayr *radiyallāhu 'anhu*. In the battle of Badr, the flag of the Aus tribe was in the hands of Hadrat Sa'd ibn Mu'ādh *radiyallāhu 'anhu*.

By virtue of the services which he rendered to Islam and the religious enthusiasm which he had, he was considered to be on the level of Hadrat Abū Bakr *radiyallāhu 'anhu* among the Ansār. It was through his efforts that his entire tribe, the 'Abd al-Ash-hal, embraced Islam all at once.

Merits and character

Hadrat Sa'd *radiyallāhu 'anhu* enjoyed a high rank as regards his character. But he used to say about himself: "I am an ordinary person, but I have reached a certain position on the basis of three things: (1) Whatever Hadīth I hear from Rasūlullāh *sallallāhu 'alayhi wa sallam*, I have full conviction that it is from Allāh *ta'ālā*. (2) When I am in salāh, I do not think about other things. (3) When I join a

janāzah (funeral), I become concerned and worried about the questions which will be posed by Munkar and Nakīr." (*Siyar as-Sahābah*, vol. 3, p. 13)

Note: Glory to Allāh! What excellent qualities which ought to be in every Muslim male and female, and whose hearts ought to be embellished with these qualities. May Allāh *taʿālā* bestow them to us. Āmīn. (compiler)

Demise

He passed away at the age of thirty seven in 5 A.H. and was buried in Jannatul Baqīʿ.

Note: Glory to Allāh! Apart from the honour of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* companionship during this young age, he was showered with so many merits. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was present for his *janāzah*, and said: "Seventy thousand angels have joined in his funeral." His body had become very light. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The angels were carrying his body." This is a bounty which Allāh *taʿālā* bestows on whomever He wills.

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* returned after his burial, he was very sad. He was holding his beard and tears were flowing continuously from his eyes. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The Throne [ʿArsh of Allāh *taʿālā*] trembled by his death." (*Siyar as-Sahābah*, vol. 3, p. 13)

Note: Look at how fortunate Hadrat Saʿd *radiyallāhu ʿanhu* was. It is worthy of envy by kings who are ruling over the entire world. (compiler)

Hadrat ʿAbdullāh ibn Rawāhah *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAbdullāh, his *kunnīyyat* is Abū Muhammad, and he was given the title of Shāʿir ar-Rasūl (the poet of Rasūlullāh *sallallāhu ʿalayhi wa sallam*). The following description is given about him:

كان عظيم القدر في الجاهلية والإسلام

"He was a high-ranking person during the *jāhilīyyah* and in Islam."

Hadrat ʿAbdullāh *radiyallāhu ʿanhu* was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* scribe and his poet. Criticizing the polytheists for their *kufr* was his favourite theme.

Character and habits

He was a very abstinent person, an ardent worshipper, and one who engaged in many spiritual exercises. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "May Allāh *taʿālā* have mercy on ʿAbdullāh ibn Rawāhah! He likes the assemblies which the angels are proud about."

Note: Without doubt, the assemblies in which love and obedience of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* is mentioned are the assemblies which really deserve applause. It is

really these assemblies which are worthy of pride by both angels and humans. (compiler)

Hadrat Abū Dardā' *radiyallāhu ʿanhu* said: "No day passes in which I do not think of Ibn Rawāhah. When he used to meet me, he used to say: 'Come, let's sit for a while and rejuvenate our *īmān*.' We would then sit and engage in Allāh's remembrance." He used to say: "This was an assembly of *īmān*."

His wife relates that when he used to leave the house, he would perform two *rakʿats* of salāh. And he used to do the same when he returned to his house. He never left out this practice.

He was extremely desirous of jihād and did not miss a single battle from the battle of Badr to the battle of Mūtah.

The biographers describe his enthusiasm as follows: "'Abdullāh was the first to go out for battle and the last to return." (*Siyar as-Sahābah*, vol. 3, p. 56)

Demise

After Hadrat Jaʿfar *radiyallāhu ʿanhu* was martyred in the battle of Mūtah in 8 A.H., the flag was carried by Hadrat ʿAbdullāh ibn Rawāhah *radiyallāhu ʿanhu*. He fought valiantly and was also martyred. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 3, p. 56)

Hadrat Sayyidunā ʿAdīyy ibn Hātim *radiyallāhu ʿanhu*

Name and lineage

His name is ʿAdīyy, his *kunnīyyat* is Abū Turayf. He is the son of the well-known generous person, Hātim Tāʾī.

Acceptance of Islam

Before embracing Islam, he was attached to one of the Christian denominations. His family had been ruling over the Tayy tribe for quite some time, and he himself was ruling over it when Islam made its appearance. He was fearful of the Muslims, and so, he departed with his family members and settled down in Shām. One of his relatives who was freed by the Muslims went to him and convinced him to meet Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He went to Rasūlullāh *sallallāhu ʿalayhi wa sallam* who presented Islam to him, but he excused himself. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "I know what is preventing you from embracing Islam. You are probably thinking that the weak and down-trodden are its adherents; they neither have any strength nor do they enjoy any prosperity."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then asked him: "Do you know the place Hiyarah?" ʿAdīyy replied: "I have not seen it but I have heard the name." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "I take an oath in the name of the Being in whose control is my life, Allāh *taʿālā* will convey

Islam to the level of achievement one day. Through its blessings, a woman will travel all alone from Hiyarah and make *ṯawāf* of the Kaʿbah. And the treasures of Kisrā ibn Hurmuz will be conquered."

ʿAdīyy asked in astonishment: "Do you really mean Kisrā ibn Hurmuz!?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Yes, Kisrā ibn Hurmuz. And there will be so much of wealth which will be given to people but they will refuse to accept it." After this conversation, ʿAdīyy extended his hand, pledged allegiance to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and entered the fold of Islam.

Leadership

Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to treat each new Muslim according to his rank and status, and he would maintain the person's rank as it was before his acceptance of Islam. ʿAdīyy was the leader of the Tayy tribe before embracing Islam, so Rasūlullāh *sallallāhu ʿalayhi wa sallam* maintained and affirmed his leadership over it.

Different conditions

Hadrat ʿAdīyy's *radiyallāhu ʿanhu* entire life was a religious one. But he had a special attachment to salāh and fasting. He was very particular about his salāh and would therefore remain in a state of *wudū'* all the time. He would wait for the time of salāh with much enthusiasm.

Generosity

He inherited the qualities of generosity and big-heartedness [from his father]. His door was always open for everyone. Ashʿath ibn Qays wanted to borrow a few cauldrons from him. Hadrat ʿAdīyy *radiyallāhu ʿanhu* filled them and sent them to him. Ashʿath said: "I had asked for empty cauldrons." He replied: "I do not lend empty cauldrons."

Let alone humans, even animals used to benefit from his generosity. He used to set aside food for ants by breaking pieces of bread and placing them for the ants. He used to say: "They also have a right." (*Siyar as-Sahābah*, vol. 6, p. 218)

Note: Glory to Allāh! Look at his extensive generosity which he inherited from his father. Islam increased his generosity even more and made it more lustrous. (compiler)

Demise

ʿAdīyy ibn Hātim *radiyallāhu ʿanhu* passed away at the age of 120 in 67 A.H. in Kūfah. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 6, p. 218)

Hadrat Sayyidunā Qays ibn Saʿd ibn ʿUbādah *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name is Qays and his *kunnīyyat* is Abū al-Fadl. He is the son of the leader of the Khazraj tribe, Hadrat Saʿd ibn ʿUbādah *radiyallāhu ʿanhu*. He embraced Islam before the *hijrah* of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

He was with Rasūlullāh *sallallāhu ʿalayhi wa sallam* during the Conquest of Makkah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* took the flag from his father, Hadrat Saʿd ibn ʿUbādah *radiyallāhu ʿanhā*, and gave it to him.

Apart from having the responsibility of carrying the flag in the different battles, he was an important member in matters of the caliphate. Hadrat Anas ibn Mālik *radiyallāhu ʿanhu* says: "Qays's position in the court of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was like that of a senior police officer of a king."

Character

Generosity, big-heartedness and magnanimity were the illustrious qualities of his life. The biographers say that from among the Sahābah *radiyallāhu ʿanhum*, Hadrat Qays *radiyallāhu ʿanhu* was extremely big-hearted and generous.

His generosity was natural to an extent. In other words, he was born with this quality. However, the

air and environment of where he was, the ways of his parents, and the ancient qualities of his family also played a major role in this. *Usud al-Ghābah* states: "Stories surrounding Qays's *radiyallāhu ʿanhu* generosity are well-known."

Kathīr ibn Salat *radiyallāhu ʿanhu* had a debt which he owed to someone. He had no way of paying off his debt and his creditor was imposing on him to either pay what he owes, or give his house in exchange. Hadrat Kathīr *radiyallāhu ʿanhu* did not want to part with his house. He was concerned about the money which he owed but there was a shortfall of 30 000 dirhams. He was very worried as to how he could obtain this amount. He then thought of Qays *radiyallāhu ʿanhu*. He went to his house and asked him for a loan of 30 000. Qays *radiyallāhu ʿanhu* gave it to him immediately. He went to his creditor who now felt sorry for him and returned the money and house to him. He got up from there and went to Qays *radiyallāhu ʿanhu* to return the 30 000 to him. Qays *radiyallāhu ʿanhu* refused to accept it and said: "When I give anything, I do not take it back." (*Istīʿāb*, vol. 2, p. 539)

An old weak woman came to him and complained to him about her poverty and dire situation by saying: "There are no rats in my house." In other words, there is no food in the house which could attract rats to come there. He said to her: "You have a remarkable way of asking. You may go, you will see your house full of rats now." He then filled her house with grain, oil and other foods.

He displayed much independence with regard to the properties of his father. When his father Hadrat Saʿd *radiyallāhu ʿanhu* was departing for Shām, he distributed all his properties among his children. One son was born after his demise, and he had not set aside a share for him. Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* advised Hadrat Qays *radiyallāhu ʿanhu* to cancel his father's distribution and to re-distribute all his properties. He said: "The manner in which my father distributed everything will remain, but I will give my share to him [the recently born brother]." (*Istīʿāb*, vol. 2, p. 539)

Note: From this we can gauge how much he respected his father's bequest. At the same time, look at how he gave full consideration to his brother after his father's demise. He was prepared to give his own share to his brother. This will certainly earn him his father's pleasure in the Hereafter. (compiler)

Demise

He passed away in 60 A.H. in Madīnah Munawwarah.

Hadrat Sayyidunā ʿImrān ibn Husayn *radiyallāhu ʿanhu*

Name and lineage

His name is ʿImrān and his *kunnīyyat* is Abū Nujayd. He embraced Islam shortly after the *hijrah*. His father and sister were also blessed with this honour with him.

Merits and virtues

Hadrat ʿImrān *radiyallāhu ʿanhu* was a distinguished Companion as regards his merits and virtues. ʿAllāmah Ibn ʿAbd al-Barr *rahimahullāh* writes:

كَانَ مِنْ فُضَلاَءِ الصَّحَابَةِ وَفُقَهَائِهِمْ

"He was an eminent person from among the Sahābah and one of their jurists."

He used to conduct lessons in the musjid of Basrah. People referred to him constantly, and senior Sahābah *radiyallāhu ʿanhum* acknowledged his juristical acumen. No matter which path he walked on, people would rush to him and ask him questions.

He would normally wear very simple clothes, but would occasionally wear expensive clothes as a way of displaying his gratitude to Allāh *taʿālā* and expressing His bounties. Contrary to habit, he wore a silk-type shawl on one occasion, and said:

"Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'When Allāh *taʿālā* is kind to a person and bestows His bounties on him, the person should also display the effects of these bounties.'"

Note: Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to speak on this subject regularly. He used to say that wearing expensive clothing is not against the Sunnah, rather it is an essential Sunnah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* also wore an expensive silk-type shawl so that it may become a Sunnah for the wealthy people. Unfortunately, many of those who criticize the *ʿulamā'* and *mashā'ikh* make objections against them in this regard. We seek refuge in Allāh *taʿālā*. (compiler)

Advice at the time of his death

When he was on his death bed, he gave the following guidelines with regard to his *tajhīz wa takfīn* (bathing, enshrouding and burial): "You must hasten in carrying the *janāzah*, do not walk slowly like the Jews, do not light any fires behind the *janāzah,* and do not scream and wail. After burying me, you all must return and eat food."

He was very strict in his prohibition with regard to screaming and wailing over him. He bequested some of his wealth to certain relatives, but on the condition that if any woman screams and wails over him, his bequest will be cancelled against her.

Note: Glory to Allāh! Look at how much attention he paid to practising on the Sunnah. This is an

excellent example for us all. Inspiration is from Allāh *taʿālā*. (compiler)

Demise:

He passed away in 52 A.H. in Basrah. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 4, p. 175)

Hadrat Sayyidunā Sa'īd ibn al-'Ās *radiyallāhu 'anhu*

Name and lineage

He was born in 1 A.H, and was named Sa'īd. His lineage is as follows: Sa'īd ibn al-'Ās ibn Sa'īd ibn 'Ās ibn Umayyah ibn 'Abd Shams ibn 'Abd Manāf Qurashī Umawī.

Merit and virtue

Hadrat 'Uthmān *radiyallāhu 'anhu* had selected a group of people to transcribe the copies of the Qur'ān (*masāhif*). Hadrat Sa'īd *radiyallāhu 'anhu* was one of them. He was in charge of checking whether the etymology (*sarf*), grammar (*nahw*) and language were correctly written. He had also been the governor of Kūfah and Madīnah.

Words of wisdom

Hadrat Sa'īd *radiyallāhu 'anhu* was a very intelligent and wise person. Many of his sayings became proverbial. He used to say: "Do not mock a noble person because it would upset and agitate him. He will then become antagonistic towards you. And do not mock at an ignoble person because he will become audacious towards you."

He was very cautious about expressing his opinion in any matter. He would not express his approval or disapproval about a thing. He used to say: "The heart's inclinations change constantly. Man should therefore be cautious about expressing his

views. It should not happen that he is very free in praising something today, and then criticizes it tomorrow." (*Siyar as-Sahābah*, vol. 7, p. 76)

Note: Glory to Allāh! What wise words which ought to be written in gold. Some hasty people have strict views about a person or an issue (*mas'alah*). In fact, they adopt a strict and harsh attitude towards him or the issue. But in most cases, they realize their mistake and regret it. But this regret is of no benefit. (compiler)

Demise

Hadrat Saʿīd ibn al-ʿĀs *radiyallāhu ʿanhu* passed away in 59 A.H. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 7, p. 76)

Hadrat Sayyidunā Hishām ibn Hakīm *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name was Hishām and his father's name was Hakīm. He embraced Islam during the Conquest of Makkah. After embracing Islam, he learnt a few sūrahs (chapters) of the Qur'ān under Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Enjoining good and forbidding evil

Enjoining good and forbidding evil was a distinguishing feature of his life. He had made this the object of his life. All the biographers unanimously state:

كَانَ مِمَّنْ يَأْمُرُ بِالْمَعْرُوْفِ وَيَنْهَى عَنِ الْمُنْكَرِ

"He was among those who used to enjoin good and forbid evil."

Because of this responsibility, he did not establish friendly ties with anyone. He would also keep away from family disputes. He continued moving like a traveller to all places for the purpose of enjoining good and forbidding evil.

His circle of propagation was very wide and extended from the shacks of the poor to the palaces of the wealthy, and the corridors of the government. The famous military officer and governor during the era of Hadrat ʿUmar

radiyallāhu ʿanhu, Hadrat ʿIyād *radiyallāhu ʿanhu*, whipped someone over an issue of conquests. Hishām *radiyallāhu ʿanhu* reprimanded him severely. ʿIyād *radiyallāhu ʿanhu* was a senior officer and was very offended by this public reprimand. Hishām *radiyallāhu ʿanhu* did not have any personal motive for what he said, and therefore apologized to ʿIyād *radiyallāhu ʿanhu* within a few days, and related the following teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "On the day of Resurrection, more punishment will be meted out to the person who punishes people." ʿIyād *radiyallāhu ʿanhu* said: "I also heard the statements of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his actions just as you did. But you forgot one teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*: 'A person who wishes to advise a ruler should not do it in public. Instead, he should hold him by his hand, take him aside, and then explain to him. If he accepts, well and good. If not, the person who explained to him has fulfilled his responsibility."

Note: Glory to Allāh! Hadrat ʿIyād *radiyallāhu ʿanhu* also issued an excellent word of advice. Every person who is engaged in enjoining good and forbidding evil ought to bear this in mind. (compiler)

Hadrat ʿUmar *radiyallāhu ʿanhu* had full confidence in Hishām's *radiyallāhu ʿanhu* observations. When any such incident took place which he disapproved of, he would say: "This will not be allowed as long as Hishām and I are alive."

Merit and virtue

He learnt some of the sūrahs of the Qur'ān directly from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. And so, there were occasions when his knowledge with regard to *qirā'ah* (recitation) was more correct than that of senior Sahābah *radiyallāhu ʿanhum*. On one occasion, Hishām *radiyallāhu ʿanhu* was reading Sūrah al-Furqān in the salāh. When Hadrat ʿUmar *radiyallāhu ʿanhu* heard it, he felt it different from the normal recitation. When Hishām *radiyallāhu ʿanhu* completed his salāh, Hadrat ʿUmar *radiyallāhu ʿanhu* tugged him with his shawl and asked: "Who taught you to read like this?" He replied: "Rasūlullāh *sallallāhu ʿalayhi wa sallam*." Hadrat ʿUmar *radiyallāhu ʿanhu* said: "You are lying. Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught me the same verses, but there is a difference between what I was taught and what you read." Hadrat ʿUmar *radiyallāhu ʿanhu* tugged him, dragged him to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and said: "O Rasūlullāh! He is reading in a manner which is different from what you taught me." Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked both of them to read and said: "There is no inconsistency between these two recitations. The Qur'ān has been revealed in seven different ways, read whichever is easy for you."

Demise

Hadrat Hishām ibn Hakīm *radiyallāhu ʿanhu* passed away before his father; and his father passed away in 54 A.H. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 4, p. 142)

Hadrat Sayyidunā Hanzalah ibn Rabīʿ *radiyallāhu ʿanhu*

Name and lineage

His name is Hanzalah and his *kunnīyyat* is Abū Ribʿī. After embracing Islam, he was entrusted with the responsibility of writing Rasūlullāh's *sallallāhu ʿalayhi wa sallam* letters. And so, the word *kātib* (scribe) became part of his name.

Purity of heart and strength of *īmān*

Hadrat Hanzalah's *radiyallāhu ʿanhu* purity of heart and strength of *īmān* can be gauged from the following story: Rasūlullāh *sallallāhu ʿalayhi wa sallam* delivered a sermon on one occasion and mentioned Paradise and Hell in such a way that it seemed as though they were right before their eyes. Hadrat Hanzalah *radiyallāhu ʿanhu* was also present. After he departed from there, then as per human nature, he forgot all those scenes which were described by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He became occupied with his wife and children and was laughing and joking with them. But he came to attention again, and his heart reprimanded him for forgetting these lessons so quickly. He went crying to Hadrat Abū Bakr *radiyallāhu ʿanhu* who asked him: "What is the matter?" He replied: "O Abū Bakr! Hanzalah has become a hypocrite. I had just heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* describing Paradise and Hell, and when I went home, I forgot

everything, and became occupied with my wife, children, and wealth."

Hadrat Abū Bakr *radiyallāhu ʿanhu* said: "My condition is the same as yours. Come, let us go to Rasūlullāh *sallallāhu ʿalayhi wa sallam*." The two went to him. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "O Hanzalah! What is the matter?" He replied: "O Rasūlullāh! Hanzalah has become a hypocrite. When you were talking about Paradise and Hell, it seemed as if they were right before our eyes. But after listening to your sermon and returning home, I became occupied with my wife, children, wealth and property."

On hearing this, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "O Hanzalah! If you people remain in the same condition as you were when you were in my company, the angels will embrace you in your assemblies, on the roads and in your beds. But O Hanzalah! The effect of these things [which I say] remains for a short while." (*Siyar as-Sahābah*, vol. 4, p. 50)

Note: Glory to Allāh! This is of real consolation to all of us. In fact, I think it is a lesson for the entire *ummah*. We must be concerned about our reformation and rectification (*islāh*), direct our attention on our hearts, and if we perceive any deficiency, we must not become despondent. Instead, we must remain hopeful of Allāh's grace. *Inshā Allāh*, we will achieve *islāh* at some time or the other. (compiler)

Demise

Hadrat Hanzalah *radiyallāhu ʿanhu* passed away after Hadrat ʿAlī *radiyallāhu ʿanhu*. May Allāh *taʿālā* be pleased with him. (*Taqrīb at-Tahdhīb*, p. 182)

Hadrat Sayyidunā Suhayl ibn ʿAmr *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name is Suhayl and his *kunnīyyat* is Abū Yazīd. He was from among the seniors of the Quraysh. On the occasion of Hudaybiyah, he was sent by the Quraysh to write down the conditions of the peace treaty. He embraced Islam after the Conquest of Makkah on Rasūlullāh's *sallallāhu ʿalayhi wa sallam* return from Hunayn.

His endeavours during the apostasy

After the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, there was a movement towards apostasy and many new Muslims tottered. But Suhayl *radiyallāhu ʿanhu* did not experience even the slightest doubt in his *īmān*. He made much effort to keep the tribes of Makkah steadfast on Islam. When he saw some signs of misgiving in them, he assembled all the tribes of Makkah and delivered the following speech:

"O brothers in Islam! If you people had been worshipping Muhammad *sallallāhu ʿalayhi wa sallam*, then know that he has departed to another world. But if you had been worshipping Muhammad's true God [Allāh *taʿālā*], then He is forever living, self-sustaining, and beyond the realm of death."

"O Quraysh brothers! You were the last to embrace Islam. Now do not become the first to leave it. The

death of Muhammad *sallallāhu ʿalayhi wa sallam* cannot harm Islam in any way. In fact, it will become more strong. I am convinced that – like the sun and moon – Islam will spread throughout the world and illuminate it. Beware! I will chop off the neck of anyone who tries to step out of the fold of Islam."

Hadrat Suyayl's *radiyallāhu ʿanhu* powerful, heart-rending and scintillating speech made the confused hearts firm on Islam once again. And the centre of Islam (Makkah) was saved from the scourge of polytheism. In this way, Rasūlullāh's *sallallāhu ʿalayhi wa sallam* prediction was affirmed. He had said: "A deed which is liked by Allāh *taʿālā* may well be carried out by Suhayl."

Hadrat Suhayl's *radiyallāhu ʿanhu* family members also took a full part in repulsing the apostasy. His eldest son was martyred in the famous battle of Yamāmah.

Abundant worship after embracing Islam

After embracing Islam, he devoted himself to worship and spiritual exercises. ʿAllāmah Ibn ʿAbd al-Barr *rahimahullāh* writes: "After embracing Islam, Suhayl ibn ʿAmr *radiyallāhu ʿanhu* used to offer salāh a lot, keep many fasts, and give a lot in charity." The author of *Usud al-Ghābah* writes: "From among the leaders of the Quraysh who embraced Islam right at the end (i.e. during the Conquest of Makkah), there was no one who performed more salāh, kept more fasts, gave more in charity, and did more deeds of the Hereafter

than Suhayl ibn ʿAmr *radiyallāhu ʿanhu*. His excessive spiritual practices had made him dry like a thorn, and his colour and complexion had changed. He used to cry a lot, especially when reciting the Qur'ān. He used to go to the famous and senior Sahābī, Hadrat Muʿadh ibn Jabal *radiyallāhu ʿanhu*, to learn the Qur'ān; and his eyes would flow profusely with tears. (*Siyar as-Sahābah*)

Demise

Saʿd ibn Fidā, who was with Hadrat Suhayl *radiyallāhu ʿanhu* in the battles in Shām, relates: "Suhayl said to me: 'I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: 'A single hour in the cause of Allāh *taʿālā* is better than an entire life's deeds in one's house.' And so, I will not leave the jihād in Shām, and will not return home. I will give my life here.'" He remained so firm on this pledge that he did not leave the plague of ʿAmawās. He passed away in this plague in 18 A.H. – in a distant land from his house. May Allāh *taʿālā* be pleased with him. (*Isābah*, vol. 3, p. 147; *Siyar as-Sahābah*, vol. 4, p. 85)

Hadrat Sayyidunā Wāthilah ibn Asqaʿ *radiyallāhu ʿanhu*

Name, lineage and acceptance of Islam

His name is Wāthilah, and his *kunnīyyat* is Abū Qurdādah. He came to Madīnah in 9 A.H. a few days before the expedition to Tabūk with the intention of embracing Islam, and presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He said to him: "Go and take a bath with water and berry leaves, and clean your hair of *jāhilī* times." After saying this, Rasūlullāh *sallallāhu ʿalayhi wa sallam* placed his hand of affection on his head.

The expedition to Tabūk

The preparations for the expedition to Tabūk commenced soon after he embraced Islam. All the *mujāhidīn* were making their personal preparations. Wāthilah also went home to make his preparations. But there was nothing at home, so he returned. By the time he returned, the *mujāhidīn* had departed and there seemed to be no way he could join them. However, his desire for jihād had made his restless. So he went about in the alleys of Madīnah calling out: "Who will take me to Tabūk in exchange for the booty?" Coincidentally, an old Ansārī was also left behind. He said: "I will take you. I will provide you with food and seat you on my animal. Place your reliance on Allāh's *taʿālā* blessings and get ready."

Wāthilah *radiyallāhu ʿanhu* did not need to get ready [because he had nothing], and joined the Ansārī man immediately. The latter took great care of him and was very kind to him. They joined the battle of Tabūk. After the battle, Hadrat Wāthilah received six camels as booty. As per the condition, he took them to the Ansārī man. After examining them carefully, he said: "All your camels are excellent animals." Wāthilah said: "As per our agreement, I present them all to you." The Ansārī said: "O my nephew [this was said out of affection]. These camels are yours, you may keep them. My purpose was solely to gain the reward of the Hereafter."

Merit and virtue

Wāthilah *radiyallāhu ʿanhu* was from among the As-hāb-e-Suffah whose occupation was studying and imparting knowledge. This was also Wāthilah's occupation. In addition to this, he would also take the opportunity of attending to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and serving him. Although it was a short period of service – about 12-15 months – it enabled him to remain close to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and derive benefit from him. Thus, he remembered many Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Wāthilah's principles in narrating Hadīth

When narrating Hadīth, Wāthilah did not consider it essential to quote the exact words. Instead, he felt it sufficient to narrate the meaning of the

Hadīth. Those who were in the quest for Hadīth used to come to him. Mak-hūl came to him on one occasion and said: "O Abū al-Asqaʿ! Relate a Hadīth regarding which you have no doubt whatsoever. It must neither have any addition to it, nor anything left out from it."

On hearing these conditions, he addressed all who were present and said: "Has anyone of you read the Qur'ān last night?" They replied: "Yes, but we are not *hāfiz* (those who memorized the Qur'ān)." He said: "When you cannot memorize the Qur'ān correctly and you have the fear of additions and subtractions [when you read it from memory] although it is written and kept with you, how can the Hadīth be remembered exactly word for word when, in most cases, we hear it just once!? When it comes to narrating Hadīth, it is sufficient for you to relate its meaning and message correctly."

Worship

Hadrat Wāthilah *radiyallāhu ʿanhu* was very particular about reading the different forms of *dhikr*. His daughter, Asmā', relates: "My father would remain seated from after the *fajr salāh* until sunrise. He would face the *qiblah* and engage in reading *wazīfahs*. If I had to go to speak to him about some work, he would not reply. I asked him one day: 'Why do you not speak?' He replied: 'I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: 'When a person reads *Qul huwallāhu ahad* [Sūrah al-Ikhlās] 100 times after the salāh without speaking to anyone, his sins of one year are pardoned.'"

Note: Glory to Allāh! This shows the virtue of occupying one's self with *wazīfahs* during this time. Unfortunately, people are neglectful in this regard. (compiler)

Generosity

He was very poor in the beginning and that is why he had joined the As-hāb-e-Suffah. Allāh *taʿālā* made him prosperous later, and he was very generous during this time. He would call people to join him for the afternoon and evening meals.

Note: All wealthy people ought to be generous like him. Unfortunately, most of them are miserly and abstain from spending even during times of necessity and need. May Allāh *taʿālā* enable us all to spend for good causes. Āmīn.

Demise

He passed away in 83 A.H. at the age of 105. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 4, p. 234)

Sayyid ash-Shuhadā' Hadrat Sayyidunā Hamzah ibn ʿAbd al-Muttalib *radiyallāhu ʿanhu*

Name and lineage

His name is Hamzah, his *kunnīyyat* is Abū Yaʿlā and Abū ʿAmmārah. His title is Asadullāh (the lion of Allāh). His father's name is ʿAbd al-Muttalib. He was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* paternal uncle. He was also related to Rasūlullāh *sallallāhu ʿalayhi wa sallam* from the maternal side. His mother, Hālah bint Wuhayb, was the paternal cousin of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* mother, Hadrat Āminah.

In addition to the above relationship, Hadrat Hamzah *radiyallāhu ʿanhu* was also Rasūlullāh's *sallallāhu ʿalayhi wa sallam* foster brother. Abū Lahab's slave woman, Hadrat Thuwaybah *radiyallāhu ʿanhā*, had breast-fed both of them. He was two years older than Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Acceptance of Islam

As was his habit, he was gone hunting and was returning to Makkah. When he reached Mt. Safā, a slave-girl said to him: "O Abū ʿAmmārah! If only you had returned a bit earlier so that you could see what condition your nephew was in. He was standing near the Kaʿbah and delivering a talk about his religion when Abū Jahal came and uttered verbal abuses against him and mocked

him in a disgraceful manner. But Muhammad [*sallallāhu ʿalayhi wa sallam*] did not give any reply. He was helpless and departed."

No sooner Hamzah heard this, he was overcome by a fervour to defend Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He hastened towards the Kaʿbah. When he used to return from hunting, it was his habit to stop and speak with whomever he met on the way. But now he was so overcome by the desire for revenge that he did not look at anyone and proceeded directly to the Kaʿbah. He went to Abū Jahal, struck him severely with his quiver, and injured him. On seeing this, a few people from the Banū Makhzūm ran to help Abū Jahal and said: "O Hamzah! You have probably forsaken your religion as well?" He replied: "When his [Rasūlullāh's *sallallāhu ʿalayhi wa sallam*] truthfulness is obvious to me, is there anything which can stop me? Yes, I testify that Muhammad [*sallallāhu ʿalayhi wa sallam*] is Allāh's Messenger, and that whatever he says is the truth. By Allāh! I cannot turn away from him now. If you are true, try stopping me."

Abū Jahal said: "Leave Abū ʿAmmārah. By Allāh, I was very vulgar and abusive to his nephew."

This was the time when Rasūlullāh *sallallāhu ʿalayhi wa sallam* had been seeking refuge in the house of Arqam ibn Abī Arqam, and the Muslims numbered just a few weak and poor souls. But with Hadrat Hamzah's *radiyallāhu ʿanhu* acceptance of Islam, the situation suddenly changed and the unbeliever's free reign of terror

and persecution came to an end. This is because Hamzah's *radiyallāhu ʿanhu* bravery and valour was acknowledged by everyone in Makkah.

Brotherhood

In the brotherhood which Rasūlullāh *sallallāhu ʿalayhi wa sallam* established in Makkah, his beloved slave, Hadrat Zayd ibn Hārithah *radiyallāhu ʿanhu* was paired with Hadrat Hamzah *radiyallāhu ʿanhu*. He developed such a deep bond with Hadrat Zayd *radiyallāhu ʿanhu* that when he used to go for battle, he would make all his bequests to him.

Martyrdom

In the battle of Badr, Hadrat Hamzah *radiyallāhu ʿanhu* had wiped out many of the Quraysh leaders. So all the Quraysh polytheists were thirsty for his blood. Jubayr ibn Mutʿim had a slave by the name of Wahshī. Jubayr trained him specifically to avenge the blood of his uncle, Tuʿaymah ibn ʿAdīyy, and promised liberation to Wahshī if he succeeded in his task.

When the battle of Uhud commenced, Wahshī was lying in wait for Hadrat Hamzah *radiyallāhu ʿanhu* behind a hill. When he happened to pass nearby, he threw his spear at him with full force and killed him. The women of the idol-worshippers were very happy by Hadrat Hamzah's *radiyallāhu ʿanhu* martyrdom and began singing songs of joy. Abū Sufyān's wife, Hindah bint ʿUtbah, cut his nose and ears and made them into jewellery. In addition

to this, she cut his liver, chewed it and spat it out. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard about this, he asked: "Did she eat any of it?" The people replied: "No." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "O Allāh! Do not permit any part of Hadrat Hamzah to enter the Hell-fire."

Burial arrangements

Hadrat Safīyyah *radiyallāhu ʿanhā* was the blood sister of Hadrat Hamzah *radiyallāhu ʿanhu*. When she heard about her brother's martyrdom, she came crying near his body. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not permit her to see him. He consoled and pacified her, and sent her back. Hadrat Safīyyah *radiyallāhu ʿanhā* gave her son, Hadrat Zubayr *radiyallāhu ʿanhu*, two sheets which could be used for the *kafan* (shroud). But the corpse of an Ansārī was also lying next to Hadrat Hamzah's without any *kafan*. She therefore gave one to each martyr of Islam. When the sheet was used to cover the head, the feet would be exposed. And when the feet were covered, the head would be exposed. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Cover the head with the sheet and use grass and leaves to cover the feet." The *janāzah* of the *sayyid ash-shuhadā'* (leader of the martyrs) was prepared in this way.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* personally led the people in the *janāzah salāh*. Thereafter, all the other martyrs of Uhud were placed in a line next to his body, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed the *janāzah salāh* for each one individually.

In this way, after performing about seventy salāhs, the soldiers of Islam buried the Lion of Allāh [Hadrat Hamzah *radiyallāhu ʿanhu*] in the field of Uhud. May Allāh *taʿālā* be pleased with him.

After a long time, the killer of Hadrat Hamzah *radiyallāhu ʿanhu*, Wahshī, presented himself before Rasūlullāh *sallallāhu ʿalayhi wa sallam* in order to embrace Islam. On seeing him, Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "Are you Wahshī?" He replied: "Yes." Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "Were you the one who martyred Hamzah?" He replied: "Whatever you have heard about me is correct." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Can you conceal your face from me? If you can, then please do this." He never went in front of Rasūlullāh *sallallāhu ʿalayhi wa sallam* for the rest of his life and did not show his face to him.

Note: Two important points which are worthy of following are learnt from this incident.

(1) After Wahshī embraced Islam, all his sins were automatically pardoned. And so, all his mistakes and errors were wiped off Rasūlullāh's *sallallāhu ʿalayhi wa sallam* pure heart. Despite this, because of his natural and innate love for Hadrat Hamzah *radiyallāhu ʿanhu*, Rasūlullāh *sallallāhu ʿalayhi wa sallam* stopped Wahshī from wilfully coming in front of him. He did this so that his heart is not overcome by sorrow and grief at seeing him.

(2) If a spiritual guide, shaykh, teacher, leader, or imām asks a person to do something which is apparently against the temperament of the seeker (*tālib*), his obedience to him without any complaint and reservation entails his good fortune and compliance with the Sharīʿah. Without doubt, even if he [Wahshī] remained in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* company for just a single moment, he achieved the honour of being his Sahābī – an honour which is better than a thousand *qutbs* (very high ranking shaykhs). After acting on Rasūlullāh's *sallallāhu ʿalayhi wa sallam* explicit request and still having intense love and respect for him, remaining patient for not being able to be in his company will – *inshā Allāh* – earn him additional reward and honour. (compiler)

After the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Muslims had to do battle against Musaylamah al-Kadh-dhāb (the impostor who claimed prophet-hood). Hadrat Wahshī *radiyallāhu ʿanhu* joined in this battle with the hope of killing Musaylamah and making up for the loss of Hadrat Hamzah *radiyallāhu ʿanhu*. Consequently, he was successful in his objective. In this way, he brought more good to Islam than the harm which he had caused it. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 2, p. 188)

Hadrat Sayyidunā Usāmah ibn Zayd *radiyallāhu ʿanhu*

Name and lineage

His name was Usāmah, his *kunnīyyat* was Abū Muhammad, his title was Mahbūb ar-Rasūl (the beloved of Rasūlullāh *sallallāhu ʿalayhi wa sallam*), and his father's name was Zayd.

Birth, Islam and *hijrah*

He was born six years before the *hijrah* in Makkah. His father, Hadrat Zayd *radiyallāhu ʿanhu*, was the beloved slave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and known as the son of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. His mother, Barakah, was known as the mother of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[1] In this way, he inherited the love of Rasūlullāh *sallallāhu ʿalayhi wa sallam* from both his father and mother. He was born in the lap of Islam. No part of his life was soiled by the impurity of unbelief and polytheism.

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[1] She is more well-known by her *kunnīyyat*, viz. Umm Ayman *radiyallāhu ʿanhā*. She was like a mother to Rasūlullāh *sallallāhu ʿalayhi wa sallam* who said in reference to her:

أم أيمن أمي بعد أمي

"Umm Ayam is my mother after my mother." (*al-Istīʿāb*, vol. 2, p. 490) (translator)

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* special love for him

Rasūlullāh *sallallāhu ʿalayhi wa sallam* repeatedly expressed his love for Usāmah *radiyallāhu ʿanhu* and his attitude towards him also bears testimony to this. From among those who were closely related to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he did not have as much love for anyone as he had for Hadrat Hasan *radiyallāhu ʿanhu* and Hadrat Husayn *radiyallāhu ʿanhu*. However, Hadrat Usāmah ibn Zayd *radiyallāhu ʿanhu* was also included in this love.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to seat Hadrat Usāmah *radiyallāhu ʿanhu* on one thigh, and Hadrat Hasan *radiyallāhu ʿanhu* on his other thigh. He used to bring the two together and say: "O Allāh! I show mercy to these two. You also have mercy on them." According to another narration, he used to say: "O Allāh! I love these two. You also have love for them."

Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Usāmah is the most beloved of all to me."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said on one occasion: "I loved his father the most, now I love him the most."

Hadrat Dihyah Kalbī *radiyallāhu ʿanhu* gave a cotton garment as a gift to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* made Usāmah *radiyallāhu ʿanhu* wear

it, who in turn gave it to his wife. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him one day: "Why do you not wear the cotton garment?" He replied: "O Rasūlullāh! I gave it to my wife." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Very well. Tell her to wear a chest piece beneath it or else her body will be visible."

Note: We learn the importance which Rasūlullāh *sallallāhu ʿalayhi wa sallam* paid to concealing the *ʿaurah* (private area). Unfortunately, let alone the women not practising on this teaching at present, they disregard it totally. This is why immorality and nudity are becoming so rife. We seek refuge in Allāh *taʿālā*. (compiler)

Service to Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Hadrat Usāmah *radiyallāhu ʿanhu* used to remain constantly in the company of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and had the honour of riding with him on journeys. Thus, he used to have many opportunities to serve him. In most cases, it was he who used to bring Rasūlullāh's *sallallāhu ʿalayhi wa sallam wudū'* water, etc.

Obedience to parents

He was very particular about gaining the pleasure of his parents and would not hesitate in spending large sums of money for this purpose. Muhammad ibn Sīrīn *rahimahullāh* narrates that during the caliphate of Hadrat ʿUthmān *radiyallāhu ʿanhu*, the price of date trees had increased to 1000 dirhams. Hadrat Usāmah *radiyallāhu ʿanhu*

hollowed the bark of one date tree and removed the resin from inside. People asked him: “What are you doing!? The price of these trees has increased so much and you are destroying them!?” He replied: “My mother had asked for this, and I fulfil whatever request she makes provided it is possible for me.”

Character and mannerisms

Since Hadrat Usāmah *radiyallāhu ʿanhu* was nurtured under the wing of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he had a natural affinity with practising on his teachings.

Strict adherence to the Sunnah

He used to adhere strictly to the Sunnah. Even when his body could not bear physical burdens in the latter part of his life, he was regular in keeping optional fasts. A slave said to him on one occasion: “You have now reached an age of weakness and feebleness. Why are you so strict in keeping fast on Mondays and Thursdays?” He replied: “Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to keep fast on these days.”

He memorized a considerable number of Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Consequently, many senior Sahābah *radiyallāhu ʿanhum* used to refer to him and consult him. When Sayyidunā Hadrat Saʿd ibn Abī Waqqās *radiyallāhu ʿanhu* did not find any ruling with regard to the plague of ʿAmawās, he asked Hadrat Usāmah *radiyallāhu ʿanhu* about it. He replied:

“Rasūlullāh said: ‘A plague is a type of punishment which was sent to a particular group of the Banū Isrā’īl. So when you hear about a plague in a certain place, do not go there. And if you are in it, do not leave that place.’”

Demise

He passed away in the latter period of Hadrat Amīr Muʿāwiyah’s *radiyallāhu ʿanhu* governorship in Madīnah Munawwarah in 54 A.H. He was sixty years old at the time. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 2, p. 100)

Hadrat Sayyidunā Khālid ibn Walīd *radiyallāhu ʿanhu*

Name and lineage

His name was Khālid, his *kunnīyyat* was Abū Sulaymān, his title was Sayfullāh (the sword of Allāh), and his mother's name was Lubānah who was a close relative of Umm al-Mu'minīn Hadrat Maymūnah *radiyallāhu ʿanhā*.

Hadrat Khālid ibn Walīd *radiyallāhu ʿanhu* embraced Islam in the period between 6 A.H. and 8 A.H.

Respect for Rasūlullāh *sallallāhu ʿalayhi wa sallam*

His heart was filled with respect for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and could not tolerate anyone saying anything against Rasūlullāh *sallallāhu ʿalayhi wa sallam* or belittling him in any way.

Strong affinity with the personal effects of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

He had a special affinity with anything which was connected to Rasūlullāh *sallallāhu ʿalayhi wa sallam* in any way. He had Rasūlullāh's *sallallāhu ʿalayhi wa sallam* blessed hair stitched in one of his hats which he used to wear when going out for jihād.

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Jihād in Allāh's cause

The most glorious chapter in Hadrat Khālid's *radiyallāhu ʿanhu* book is his waging jihād in Allāh's cause. A major portion of his life was spent in it. It was his enthusiasm for jihād and his heroic deeds on the battle field which earned him the title of Sayfullāh (the sword of Allāh) from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He wielded his sword in about 125 battles. There was not a single span on his body which did not have any injuries.

Propagation of Islam

The propagation of Islam is a religious duty of every Muslim. Hadrat Khālid *radiyallāhu ʿanhu* fulfilled this duty while Rasūlullāh *sallallāhu ʿalayhi wa sallam* was alive and even after he departed from this world. He was appointed as the commander of many military expeditions (*sarāyā* – battles in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not take part).

Demise

He settled down in Madīnah Munawwarah in the latter part of his life. He remained ill for some time and passed away in 22 A.H. Hadrat ʿUmar *radiyallāhu ʿanhu* was present for his *janāzah*. May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 2, p. 150)

Hadrat Sayyidunā Hassān ibn Thābit *radiyallāhu ʿanhu*

Name and lineage

His name was Hassān, his *kunnīyyat* was Abū al-Walīd, his title was Shāʿir ar-Rasūl (the poet of Rasūlullāh *sallallāhu ʿalayhi wa sallam*), his father was Thābit, and his mother's name was Farīʿah. Hadrat Hassān's *radiyallāhu ʿanhu* forefathers were the leaders of their tribe.

Embracing Islam

Hadrat Hassān *radiyallāhu ʿanhu* embraced Islam when he was quite weak. He was sixty years old at the time of the *hijrah*.

Poems in defence of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Hadrat Hassān's *radiyallāhu ʿanhu* poems contain themes in the defence of Islam or disparaging the unbelievers. He compiled many poems against the unbelievers. Despite this, his compilations were absolutely pure from obscenities. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to be greatly pleased by his defence. He said to him on one occasion:

حسان! أجب عن رسول الله صلى الله عليه وسلم، أللهم أيّده بروح القدس.

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“O Hassān! Respond on behalf of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. O Allāh! Assist him through Jibraʾīl *ʿalayhis salām*.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said on another occasion:

أهجهم وجبريل معك

“Speak out against the idol-worshippers. Jibraʾīl *ʿalayhis salām* is with you.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said the following with regard to the effect which Hadrat Hassān’s poetry had on the idol-worshippers:

إن قوله فيهم أشد من وقع النبل

“His words against them are more severe than spears.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* had a pulpit placed in Musjid-e-Nabawī. Hadrat Hassān *radiyallāhu ʿanhu* would stand on it and sing the praises of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This would make him very pleased. When a delegation of the Banū Tamīm came, Hadrat Hassān *radiyallāhu ʿanhu* recited some poems in praise of the Quraysh. On hearing him, they all said: “The speaker of Muhammad (*sallallāhu ʿalayhi wa sallam*) is better than ours, and his poet is better than our poet.”

We now quote a few poems from *Shuʿarāʾ ar-Rasūl*:

وَضَمَّ الإِلَهُ اِسْمَ النَّبِيِّ إِلَى اسْمِهِ – إِذَا قَالَ فِي الْخَمْسِ الْمُؤَذِّنُ أَشْهَدُ

When the *mu'adh-dhin* says *Ash-hadu allā ilāha illallāhu* for the five salāhs, Allāh *taʿālā* attaches the name of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to His name in the *kalimah*: *Ash-hadu anna Muhammadar Rasūlullāh*.

نَبِيٌّ أَتَانَا بَعْدَ يَأْسٍ وَفَتْرَةٍ – مِنَ الرُّسُلِ وَالأَوْثَانِ فِي الأَرْضِ تُعْبَدُ

Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to us after we had become despondent and after a considerable time had passed since a Prophet of Allāh had come into this world. He came to us at a time when idols were being worshipped in the world.

فَأَمْسَى سِرَاجًا مُسْتَنِيْرًا وَهَادِيًا – يَلُوْحُ كَمَا لاَحَ الصَّيْقَلُ الْمُهَنَّدُ

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then became a lamp from which light is acquired, and a guide. His face used to glitter like a highly polished Indian sword.

وَأَنْذَرَنَا نَارًا وَبَشَّرَ جَنَّةً – وَعَلَّمَنَا الإِسْلاَمَ فَاللهُ نَحْمَدُ

Rasūlullāh *sallallāhu ʿalayhi wa sallam* warned us of the Hell-fire and gave us the glad tidings of Paradise. And he taught us about Islam. So we praise Allāh *taʿālā*. (*Shuʿarā' ar-Rasūl*, p. 351)

وَأَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِيْ – وَأَجْمَلَ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

خُلِقْتَ مُبَرَّءًا مِنْ كُلِّ عَيْبٍ – كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

My eyes have never seen anyone better than you. No woman has ever given birth to anyone more handsome than you. You are created free from every defect. It is as though you were created as you wanted.

Moral compilations

Considering the fact that Hadrat Hassān *radiyallāhu ʿanhu* was an experienced poet, a pious elder, and most of all, a Companion of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the subject of his poetry also aims at admonishing, advising, and calling his people towards lofty character. He says:

يَا جَارُ! مَنْ يَّغْدِرُ بِذِمَّةِ جَارِهِ – مِنْكُمْ فَإِنَّ مُحَمَّدًا لَمْ يَغْدِرِ

O neighbour! The one from among you who deceives his neighbour should know that Muhammad never deceived anyone.

Character and mannerisms

His greatest distinction lies in his being the poet of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who used to compile poems in his defence. Rasūlullāh *sallallāhu ʿalayhi wa sallam* made *duʿāʾ* for him saying: "O Allāh! Help him with Jibraʾīl *ʿalayhis salām*." Thus, he enjoyed a special closeness to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was reading some poems on one occasion in Musjid-e-

Nabawī. Hadrat ʿUmar *radiyallāhu ʿanhu* stopped him so he replied: "I used to read poems to someone better than you [referring to Rasūlullāh *sallallāhu ʿalayhi wa sallam*]."

Demise

He passed away in 54 A.H. during the era of Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu*. He was 120 years old at the time. (*Siyar as-Sahābah*, vol. 3, p. 281)

Sayyidunā Hadrat ʿĀmir ibn Fuhayrah *radiyallāhu ʿanhu*

Name and lineage

His name was ʿĀmir, his *kunnīyyat* was Abū ʿAmr, and his father was Fuhayrah.

Embracing Islam

He entered the fold of Islam in the beginning, and so, he had to endure various types of persecution. However, he remained steadfast till the very end. Hadrat Abū Bakr *radiyallāhu ʿanhu* had emancipated him. (*Usud al-Ghābah*, vol. 3, p. 91)

Hijrah

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* and Hadrat Abū Bakr *radiyallāhu ʿanhu* were concealed in the cave of Thaur, Hadrat ʿĀmir ibn Fuhayrah *radiyallāhu ʿanhu* had the responsibility of taking Hadrat Abū Bakr's *radiyallāhu ʿanhu* goats to graze in the pastures of Makkah and to return them in the evening. He would milk the goats and the milk would be consumed by all.

Hadrat ʿAbdullāh ibn Abī Bakr *radiyallāhu ʿanhu* would come at night and convey to them whatever information he had about Makkah. When he would proceed in the morning, he would cover the tracks left by the goats so that the Makkans do not become suspicious. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* left the cave and proceeded, he seated Hadrat ʿĀmir *radiyallāhu ʿanhu* in his place.

When Hadrat ʿĀmir reached Madīnah, he was hosted by Hadrat Saʿd ibn Khaythamah *radiyallāhu ʿanhu*, and Hadrat Hārith ibn Aus *radiyallāhu ʿanhu* was paired with him as his brother. He was from among those with whom the air of Madīnah did not agree. He fell critically ill and lost hope of life. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard about the different Muhājirūn falling ill, he made the following *duʿā'*:

"O Allāh! Make Madīnah as good as Makkah was to us, or better than it. And purify it of illnesses."

The *duʿā'* was accepted and Hadrat ʿĀmir ibn Fuhayrah *radiyallāhu ʿanhu* recovered from his illness.

Bīr Maʿūnah

In 4 A.H. Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent seventy *qurrā'* (*qārīs*) to convey Islam to the polytheists of Bīr Maʿūnah. The polytheists killed all of them. Hadrat ʿĀmir *radiyallāhu ʿanhu* was among them. Only ʿAmr ibn Umayyah Damurah *radiyallāhu ʿanhu* was captured alive. ʿĀmir ibn Tufayl pointed towards a corpse and asked ʿAmr ibn Umayyah about its identity. He replied: "This is ʿĀmir ibn Fuhayrah." He said: "After he was killed, I saw him being raised to the heavens. He was suspended between the heavens and earth and then brought down again." (*Bukhārī, Kitāb al-Maghāzī, Bāb Ghazwah ar-Rajīʿ*)

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An extraordinary martyrdom

When the spear of Jabbār ibn Salmā struck Hadrat ʿĀmir ibn Fuhayrah's chest and went through his body, he said:

فُزْتُ بِرَبِّ الْكَعْبَةِ

"I take an oath in the name of the Lord of the Kaʿbah! I have triumphed."

His corpse was trembling as it was raised towards the heavens. The angels did his *tajhīz wa takfīn* (enshrouding procedure), and the doors of Aʿlā ʿIllīyyīn were opened for Hadrat Jibraʾīl *ʿalayhis salām*. This incident took place in 4 A.H. Jabbār ibn Salmā was astonished and affected by this extraordinary scene, and embraced Islam. (*Tabaqāt Ibn Saʿd*, section on *Maghāzī*, p. 37; *Siyar as-Sahābah*, vol. 2, p. 422)

Hadrat Sayyidunā ʿAbdullāh ibn ʿUmar *radiyallāhu ʿanhu*

Merit and virtue

He was considered to be an imām and leader from among the Sahābah *radiyallāhu ʿanhum* as regards his knowledge and practical life. Ibn al-Hanafīyyah refers to him as Hibr al-Ummah (a religious authority of the *ummah*). He was very particular about emulating the actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and following the Sunnah. He kept himself completely aloof from the disputes which arose among the Muslims. His position among the Sahābah *radiyallāhu ʿanhum* can be gauged from the fact that during the Tahkīm (arbitration between Hadrat ʿAlī *radiyallāhu ʿanhu* and Hadrat Muʿāwiyah *radiyallāhu ʿanhu*) he was selected for the caliphate despite other senior Sahābah *radiyallāhu ʿanhum* like Hadrat ʿAlī and Hadrat Saʿd *radiyallāhu ʿanhumā* being present. The people asked him to accept their pledge of allegiance, but he refused saying: "I cannot be the cause of the slightest blood shedding among Muslims."

The following statement of Hadrat Sufyān Thaurī *rahimahullāh* has been very well received. He said: "When the Muslims are united, the Sunnah and ways of Hadrat ʿUmar *radiyallāhu ʿanhu* are worthy of emulation. And when there are disputes among them, the way of Ibn ʿUmar [the son of ʿUmar] *radiyallāhu ʿanhumā* ought to be followed."

Someone asked him a question on one occasion. He lowered his head and did not give a reply. The person thought that he did not hear him, so he said: "You probably did not hear my question." Hadrat ʿAbdullāh ibn ʿUmar *radiyallāhu ʿanhu* replied: "Why should I not hear it [I have indeed heard it]. You people think that when you question us, we will not be questioned about it by Allāh *taʿālā*. Give me some time, let me ponder over your question; and if I have an answer, I will inform you. If not, I will clearly tell you that I do not know the answer."

Sulaymān ibn Yasār says: "In most cases, when a question was posed to Hadrat Ibn ʿUmar *radiyallāhu ʿanhu*, he would reply without hesitation by saying: "I do not know."

Note: Glory to Allāh! What excellent guidance for both, the muftī and the person who poses the question. (compiler)

He loved Rasūlullāh *sallallāhu ʿalayhi wa sallam* ardently. It was impossible for Rasūlullāh *sallallāhu ʿalayhi wa sallam* to be mentioned without his eyes welling with tears. When he used to pass by the dwelling of Rasūlullāh *sallallāhu ʿalayhi wa sallam* he would become restless and close his eyes.

He was extremely generous, and would distribute 30 000 dirhams at a time in a single assembly. He did this on several occasions. One year, Hadrat Muʿāwiyah *radiyallāhu ʿanhu* sent 100 000

dirhams to him. He spent all the money before the end of the year.

It was his practice never to commence eating a meal unless there was an orphan to join him. (*Aʿyān al-Hujjāj*, vol. 1, p. 63)

He used to say: "O children of Ādam! You may live in this world with your bodies, but detach your heart and aspirations from it." (*Tabaqāt*)

Demise

He passed away in 73 or 74 A.H. in Makkah. He was buried in Fajj near Dhī Tuwā. He was 84 years old at the time. (*Aʿyān al-Hujjāj*, vol. 1, p. 64)

Hadrat Sayyidunā Abū Dharr Ghifārī *radiyallāhu ʿanhu*

Name and lineage

His name was Jundub, his father was Junādah ibn Qays, and his mother was Ramlah. He was from the Ghifār tribe and that is why he is referred to as Ghifārī. Abū Dharr is his *kunnīyyat*.

He used to ponder and reflect over the Hereafter day after day. He considered it *harām* to keep money that is more than what is needed for one day. If a person were to visit him and look around his house, he would not find any effects of this world in it. (*Tabaqāt*)

He was known as Masīh al-Islam, who, according to Rasūlullāh *sallallāhu ʿalayhi wa sallam* refers to a very senior person above the earth and beneath the skies.

Imām Sufyān Thaurī *rahimahullāh* says: "Hadrat Abū Dharr Ghifārī *radiyallāhu ʿanhu* stood in front of the Kaʿbah one day and said: 'O people! I am Jundub Ghifārī. Come to a brother who is kind and desires your well-being.' On hearing this, people assembled around him. When they all gathered, he said:

أرأيتم لو أن أحدكم أراد سفرا أليس يتخذ من الزاد ما يُصلحُه ويُبلّغه...

Tell me, when any of you decides to go on a journey, will he not take provisions which will keep him going and convey him to his destination?

The people replied: "He will certainly do this." He said: "The journey to the Hereafter is a very long journey. You should therefore take provisions which will be of benefit to you." The people asked: "What are they?" He said: "Perform one hajj in preparation for the major events, fast on a hot day in preparation for the day of Resurrection, perform two rakʿats of salāh in the darkness of the night in preparation for the solitude of the grave. Speak good things and remain silent from evil statements. Give in charity in preparation for the major day in which you will stand before Allāh *taʿālā*. Hopefully, you will gain salvation from its severity. Divide your worldly life into two assemblies: (1) in search for *halāl* sustenance, (2) in your quest for the Hereafter. A third assembly will be harmful. Do not intend such an assembly. Divide your wealth in two: (1) spend one portion on your family and children, (2) make the second a provision for the Hereafter. Any third type will be harmful to you; it will not benefit you, so do not seek it.' He then said at the top of his voice: 'An intense greed which you will never acquire has destroyed you.'" (*Aʿyān al-Hujjāj*, p. 70)

The incident surrounding his demise

His wife relates the circumstances surrounding his demise. She says: "When Hadrat Abū Dharr's condition became critical, I began crying. He asked me: 'Why are you crying?' I replied: 'You are

travelling to the Hereafter in this desert. Apart from the clothes which you and I are wearing, we do not have anything which could be used as your *kafan* (shroud).' He said: 'Stop crying, I will give you some good news. I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: 'If a Muslim has lost two or three of his sons, they will be sufficient to save him from the Hell-fire.'"

"I was also among a few persons when Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'One of you will die in the desert and a group of Muslims will reach there at the time of his death.' Apart from me, they have all passed away in the cities and towns. I am the only one left. Therefore, I am certainly that person. I take an oath and say to you: Neither have I lied to you, nor has the person [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] who said this lied to us. You may therefore go to the main road and you will certainly see this unseen help [of Allāh *taʿālā*] approaching.' I said: 'The pilgrims (*hujjāj*) have all returned and the road is closed.' He said: 'No, go and take a look.' And so, I would run to a hill top to take a look, and then run back to him in order to tend to him and nurse him. This sequence of running, standing in the sun, searching and waiting continued when I saw some riders approaching from a distance. I waved at them and they hastened towards me and stopped in front of me. They pointed at Abū Dharr and asked: 'Who is this person?' I replied: 'He is Hadrat Abū Dharr Ghifārī.' They asked: 'Is he the Companion of Rasūlullāh *sallallāhu ʿalayhi wa sallam*?' I replied:

‘Yes.’ They said: ‘May our parents be sacrificed for him”, and went to him.”

“Hadrat Abū Dharr first related Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* prediction and then made a bequest to them: ‘If you find sufficient clothes with me or with my wife to make my *kafan*, you must use them.’ He then made them take an oath saying: ‘If any one of you is employed in any way by the government, he must not make me wear the *kafan*.’ Apart from a young Ansārī, all the others were already in the employ of the government. The youngster said: ‘Uncle, I have a sheet. And I have two garments which were sewn by my mother. I will use them for your *kafan*.’ Abū Dharr said: ‘Very well, you must make me wear the *kafan*.’ He passed away after this.”

After studying several other narrations, we learn that these people were Yemenis who were coming from Kūfah. The famous Sahābī, ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* was also with them. He was going to Iraq. Nevertheless, the Ansārī youth made him wear the *kafan* and Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* performed the *janāzah salāh*. They all participated in burying him in one corner in the desert. This incident took place during the caliphate of Hadrat ʿUthmān *radiyallāhu ʿanhu* in 32 A.H. May Allāh *taʿālā* illuminate his grave. (*Siyar as-Sahābah*, vol. 2, p. 74)

Sayyidunā Hadrat Miqdād ibn ʿAmr *radiyallāhu ʿanhu*

Name and lineage

His name is Miqdād, his *kunnīyyat* is Abū al-Aswad, and his father's name is ʿAmr Kindī.

Character

Hadrat Miqdād *radiyallāhu ʿanhu* was an embodiment of excellent character. He was very straightforward and simple minded. The hardships and difficulties of the early stages of Islam had made him attracted to solitude and contentment. The enthusiasm and bravery which he exhibited in the battle of Badr made all the Sahābah *radiyallāhu ʿanhum* desirous of emulating him.

Acceptance of Islam

Hadrat Miqdād *radiyallāhu ʿanhu* was originally a resident of Bahrā. He hadn't settled down fully in Makkah when he heard the call towards *tauhīd*, and the invitation of Rasūlullāh *sallallāhu ʿalayhi wa sallam* made him an adherent of Islam. This was a difficult time when embracing Islam was considered to be a serious crime. But despite his helplessness and being in a foreign land, Hadrat Miqdād *radiyallāhu ʿanhu* could not bear concealing the truth. He is enumerated among those Sahābah *radiyallāhu ʿanhum* who announced their acceptance of Islam from the very beginning. (*Usud al-Ghābah-tadhkirah Miqdād*)

Emigration

After embracing Islam, he became a target of various hardships and numerous injustices. He could bear this no longer and decided to leave Makkah and emigrate to Abyssinia. When he returned from Abyssinia, preparations were being made to emigrate to Madīnah. But because of certain difficulties, he was forced to remain in Makkah. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* also emigrated and skirmishes ensued between the Muslims and unbelievers, he and Hadrat ʿUtbah ibn Ghazwān *radiyallāhu ʿanhu* joined a Quraysh scout party which was heading towards Madīnah. ʿIkramah ibn Abī Jahal was the leader of this party. On the way, they encountered a group of Muslims whose officer was Hadrat ʿUbayd ibn al-Hārith. When these two [Hadrat Miqdād and Hadrat ʿUtbah *radiyallāhu ʿanhumā*] found an opportunity, they joined the Muslims, went to Madīnah, and were hosted by Hadrat Kulthūm ibn Hadm *radiyallāhu ʿanhu*.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave him a piece of land in the residential area of the Banī ʿAdīlah because this area had appealed to Hadrat Miqdād when Hadrat Ubayy ibn Kaʿb *radiyallāhu ʿanhu* had invited him there.

Battles

Hadrat Miqdād *radiyallāhu ʿanhu* was an expert archer, spear thrower and horse rider. He was the sole horse rider in the battle of Badr. The

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biographers unanimously state that no one except him had a horse.

During the conquest of Egypt, Hadrat ʿAmr ibn al-ʿĀs *radiyallāhu ʿanhu* had requested for additional soldiers from the capital of the caliphate [Madīnah Munawwarah]. Hadrat ʿUmar *radiyallāhu ʿanhu* sent an army of 10 000 soldiers and four officers. Hadrat Miqdād *radiyallāhu ʿanhu* was one of the four officers. Hadrat ʿUmar *radiyallāhu ʿanhu* said with regard to them: "Each of these four officers is sufficient to combat 1000 soldiers of the enemy forces." Consequently, the moment they reached, the tables of the battle turned and the Muslims achieved victory. All praise is due to Allāh *taʿālā*.

Demise

Hadrat Miqdād *radiyallāhu ʿanhu* passed away in 23 A.H. during the caliphate of Hadrat ʿUthmān *radiyallāhu ʿanhu*. Hadrat ʿUthmān *radiyallāhu ʿanhu* performed the *janāzah salāh* and he was buried in Baqīʿ (the graveyard of Madīnah Munawwarah). May Allāh *taʿālā* be pleased with him. (*Siyar as-Sahābah*, vol. 2, p. 398)

Sayyidunā Hadrat Bilāl ibn Rabāh *radiyallāhu ʿanhu*

Name and lineage

His name was Bilāl, his *kunnīyyat* was Abū ʿAbdillāh, his father was Rabāh, and his mother was Hamāmah. He was an Abyssinian slave by descent but was born in Makkah. The Banī Jumah were his masters. (*Usud al-Ghābah*, vol. 1, p. 206)

Acceptance of Islam

Although Hadrat Bilāl *radiyallāhu ʿanhu* was a black slave in his external appearance, he was from among the seven seniors who accepted the call of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Fortitude in the presence of hardships

Hadrat Bilāl *radiyallāhu ʿanhu* had to suffer various types of torments and persecutions. He would be made to lie on burning sand, smouldering rocks, and burning embers. The polytheist youth tied ropes around his blessed neck and would play a game of tugging at it. Despite all these trials and tribulations, he did not let go of the rope of *tauhīd*.

Abū Jahal would make him lie on his stomach and place grinding stones on his back. When the heat of the sun and its burning rays would make him restless, Abū Jahal – the accursed – would say to him: "O Bilāl! Will you still not give up the God of Muhammad [*sallallāhu ʿalayhi wa sallam*]?" Even

under such trying conditions he would utter nothing except: *"Ahad, ahad."* (Allāh is one, Allāh is one). (*Usud al-Ghābah*, vol. 1, p. 206)

Emancipation

Hadrat Bilāl *radiyallāhu ʿanhu* was suffering [at the hands of the polytheists] when Hadrat Abū Bakr *radiyallāhu ʿanhu* happened to pass by. He was most affected by this heart-rending scene. He paid a considerable amount for his freedom and had him emancipated. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* heard about it, he said: "O Abū Bakr! Include me in paying for his freedom." Hadrat Abū Bakr *radiyallāhu ʿanhu* replied: "O Rasūlullāh! I have already freed him." (*Bukhārī, Bāb al-Adhān*)

Humility

Humility was his innate quality. When people used to talk about his merits and virtues, he would say: "I am just an Abyssinian who was an ordinary slave until yesterday." (*Tabaqāt Ibn Saʿd*, vol. 3, p. 69)

Battles

Hadrat Bilāl *radiyallāhu ʿanhu* took part in all the famous battles. In the battle of Badr, he killed Umayyah ibn Khalaf who was a bitter enemy of Islam and was at the forefront in torturing him. (*Bukhārī, Bāb al-Adhān*)

He was with Rasūlullāh *sallallāhu ʿalayhi wa sallam* during the Conquest of Makkah. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered the Kaʿbah, this special *mu'adh-dhin* [Bilāl *radiyallāhu ʿanhu*] had the honour of accompanying Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This is the grace of Allāh which He bestows to whomever He wills. (*Usud al-Ghābah*, vol. 1, p. 27)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed him to go onto the roof of the Kaʿbah and call out the *takbīr* (*Allāhu akbar* – Allāh is the greatest) in a loud voice. The sanctified House of Allāh *taʿālā* which Hadrat Ibrāhīm *ʿalayhis salām* had constructed for the worship of one Allāh, and which had been turned into a place in which idols were placed, once again reverted to its original purpose when an Abyssinian called out the call of *tauhīd*. (*Tabaqāt Ibn Saʿd*, vol. 3, p. 167)

Residing in Shām

Hadrat Bilāl *radiyallāhu ʿanhu* was attracted to the green and lush lands of Shām, and therefore settled down there permanently. After living there for quite some time, he dreamt of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who said to him: "O Bilāl! For how long are you going to lead this aimless life? Has the time not come for you to visit us?"

This dream reminded him of the enjoyable incidents of his past life [in Madīnah], and so, he left immediately for Madīnah Munawwarah,

presented himself before the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and began trembling like a fowl that is about to be slaughtered. His eyes were flowing with tears, and in his ardent love, he embraced and hugged the two grandsons of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Hadrat Hasan and Hadrat Husayn *radiyallāhu ʿanhumā*. They both requested him to call out the *adhān* in the morning. Although he had already decided not to call out the *adhān* after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he could not defer their request. When he climbed the musjid roof in the morning and said the *takbīr* in a loud voice, the entire Madīnah woke up. The words *Ash-hadu al lā ilāha illallāh* encouraged them even more. But when he said *Ash-hadu anna Muhammadur Rasūlullāh*, the women could not control themselves and came out. The cheeks of all the ardent lovers of Rasūlullāh *sallallāhu ʿalayhi wa sallam* were moist with tears. It is said that Madīnah had never witnessed such an emotional scene. (*Usud al-Ghābah*, vol. 1, p. 208)

Statements

1. Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him on one occasion: "Which of your good deeds you have the most hope of reward?" He replied: "I have not done any deed (for which I can hope for reward). However, I am in the habit of performing salāh after every *wudū'*." (*Bukhārī*)

2. He considered *īmān* to be the basis for all good deeds. Someone asked him one day: "Which deed

is the best?" He replied: "Have *īmān* in Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Jihād and then an accepted hajj are the best deeds." (*Bukhārī*, vol. 2, p. 1124; *Siyar as-Sahābah*, parts 1 and 2, p. 307 and p. 213)

Demise

This devoted and loyal servant bade farewell to this fleeting world in 20 A.H. for the permanent companionship of his beloved Master. He was about sixty years old at the time. He was buried in Damascus near Bāb as-Saghīr. May Allāh *taʿālā* be pleased with him. (*Usud al-Ghābah*, vol. 1, p. 209)

The last Sahābī

Hadrat Sayyidunā Abū at-Tufayl ʿĀmir ibn Wāthilah *radiyallāhu ʿanhu*

Name, lineage, birth

His name was ʿĀmir, his *kunnīyyat* was Abū at-Tufayl, and his father was Wāthilah ibn ʿAbdillāh. He was born after the *hijrah*. He had the honour of setting his gaze on Rasūlullāh *sallallāhu ʿalayhi wa sallam* during the Farewell Pilgrimage when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was indicating with his walking stick at Rukn Yamānī.

Hadrat Abū at Tufayl *radiyallāhu ʿanhu* relates:

رأيت رسول الله صلى الله عليه وسلم يطوف بالبيت ويستلم الركن بمحجن معه ويقبل المحجن. رواه مسلم. (مشكوة ص ٢٢٦)

I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* performing *tawāf* of the Kaʿbah (while on his camel). He indicated towards the Hajar-e-Aswad with his *mihjan* (a walking stick with a curve on its head) and kissed the *mihjan*.

ʿAllāmah Ibn Hajar ʿAsqalānī *rahimahullāh* writes that he was born in the year the battle of Uhud took place. He had the honour of visiting Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and he narrates from Hadrat Abū Bakr *radiyallāhu ʿanhu* and other Sahābah *radiyallāhu ʿanhum*. He lived to an old age, and was the last of the Sahābah *radiyallāhu ʿanhum* to pass away in 110 A.H.

وهو آخر من مات من الصحابة (تقريب التهذيب، ص ٢٨٨)

He is the last to pass away from the Sahābah.

The last Sahābah to pass away in different places

Makkah Mukarramah: Hadrat Abū at-Tufayl ʿĀmir ibn Wāthilah *radiyallāhu ʿanhu.*

Madīnah Munawwarah: Hadrat Sahl ibn ʿAbdillāh *radiyallāhu ʿanhu.*

Basrah: Hadrat Anas ibn Mālik *radiyallāhu ʿanhu.*

Shām: Hadrat Abū Umāmah Bāhilī *radiyallāhu ʿanhu.*

Kūfah: Hadrat ʿAlqamah ibn Abī Aufā *radiyallāhu ʿanhu.*

Khurāsān: Hadrat Buraydah *radiyallāhu ʿanhu.* (*Dalīl al-Fālihīn*)

Demise

Khalīfah, a narrator, says that Hadrat ʿĀmir *radiyallāhu ʿanhu* settled down in Makkah Mukarramah and passed away in 100 A.H. or some time around then. He also narrates another opinion which mentions 107 A.H.

Imām Bukhārī *radiyallāhu ʿanhu* supports the second view. Wahb ibn Jarīr, a narrator, says: "I heard my father saying: 'I was in Makkah Mukarramah in 110 A.H. and I saw his *janāzah.*' I

asked my father: 'Whose *janāzah*?' He replied: 'The *janāzah* of Abū a<u>t</u>-<u>T</u>ufayl.'" May Allāh *taʿālā* be pleased with him. (*Siyar Aʿlām an-Nubalā'*, vol. 3, p. 267)

Merits of the Sahābah *radiyallāhu ʿanhum* in general

As regards our relationship with the Sahābah *radiyallāhu ʿanhum* and their merits in general, Shaykh al-Hadīth Hadrat Maulānā Muhammad Zakarīyyā [Kāndhelwī] Sāhib *rahimahullāh* has written an excellent feature towards the end of his book *Hikāyāt-e-Sahābah*. We take the opportunity of quoting it here:

A Sahābī is a person who met Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a state of *īmān* and passed away in a state of *īmān*.

Hadrat Anas *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The similitude of my Sahābah is like salt in food; the food cannot be good without salt."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Fear Allāh *taʿālā* with regard to my Sahābah. Do not make them a target of criticism. The person who loves them does so out of love for me. The person who bears malice towards them does so out of malice for me. The person who harms them has harmed me. The person who harms me has harmed Allāh. And Allāh *taʿālā* will soon seize the one who harms Him."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Do not hurl obscenities at my Sahābah. If any of you were to give gold the equivalent of Mt. Uhud in charity, it will not equal the reward of spending a

mudd (about half a kilo) or half a *mudd* by the Sahābah."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The curses of Allāh *taʿālā*, angels and all people descend on the person who hurls obscenities at my Sahābah. Neither are his compulsory duties nor his optional deeds accepted."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Apart from the Prophets *ʿalayhimus salām*, Allāh *taʿālā* selected my Sahābah *radiyallāhu ʿanhum* from among the entire creation. He then gave distinction to four among them, viz. Abū Bakr, ʿUmar, ʿUthmān and ʿAlī *radiyallāhu ʿanhum*. Allāh *taʿālā* made them the most superior of all."

Ayyūb Sakhtiyānī *rahimahullāh* says: The person who loves Abū Bakr *radiyallāhu ʿanhu* has straightened his *Dīn*. The person who loves ʿUmar *radiyallāhu ʿanhu* has found *Dīn* on a clear path. The person who loves ʿUthmān *radiyallāhu ʿanhu* is enlightened by the light of Allāh *taʿālā*. The person who loves ʿAlī *radiyallāhu ʿanhu* has held on to the firm rope of *Dīn*. The person who speaks in praise of the Sahābah is free from hypocrisy. The person who is disrespectful to the Sahābah is a *bidʿatī*, hypocrite, and opponent of the Sunnah. I fear that none of his deeds will be accepted until he loves them all and has a clear heart with regard to them."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "O people! I am pleased with Abū Bakr *radiyallāhu ʿanhu*. You must acknowledge his rank. I am

pleased with ʿUmar, ʿAlī, ʿUthmān, Talhah, Zubayr, Saʿd, Saʿīd, ʿAbd ar-Rahmān ibn ʿAuf and Abū ʿUbaydah *radiyallāhu ʿanhum*. You must acknowledge their ranks. O people! Allāh *taʿālā* has forgiven those who took part in Badr and Hudaybiyah. Take me into consideration with regard to my Sahābah. As for those of them whose daughters are in my marriage or my daughters are in their marriage – let it not happen that they demand something from you on the day of Resurrection for having wronged them in any way, because it will not be pardoned."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Take me into consideration with regard to my Sahābah and my sons-in-law. Allāh *taʿālā* will protect in this and in the Hereafter the person who takes me into consideration with regard to them. As for the person who does not take me into consideration in this regard, Allāh *taʿālā* absolves Himself from him. And when Allāh *taʿālā* absolves Himself from a person, He may well seize him."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The person who takes me into consideration with regard to the Sahābah will be able to get to me at the Haud-e-Kauthar (the Fountain of Abundance). The person who does not take me into consideration with regard to the Sahābah will not be able to get to me at the Haud-e-Kauthar. He will only be able to see me from a distance."

Sahl ibn ʿAbdillāh says: "The person who does not hold the Sahābah in high regard does not even

have *īmān* in Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

May Allāh *taʿālā* – through His affection and grace – safeguard me, my friends, those who have been good to me, those who are kind to me, my *mashā'ikh*, my students, and all the believers against His wrath and from the reprimand of His beloved [Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. May Allāh *taʿālā* fill our hearts with love for all the Sahābah *radiyallāhu ʿanhum*. Let this be so, O the most Merciful of those who show mercy.

[Hadrat Shaykh al-Hadīth Maulānā] Zakarīyyā Kāndhelwī, *may Allāh pardon him* [*rahimahullāh*].
Madrasah Mazāhir al-ʿUlūm, Sahāranpūr
12 Shawwāl 1357 A.H., Monday.

THE SAHĀBIYĀT

Umm al-Mu'minīn Hadrat Khadījah *radiyallāhu ʿanhā*

Name and lineage

Her name is Khadījah, Umm Hind is her *kunnīyyat*, Tāhirah is her title, and her father is Khuwaylid. Her lineage meets with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* at a person called Qusayy. Her mother's name is Fātimah bint Zā'idah.

Life before prophet-hood

For as long as the five salāhs were not made compulsory, Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to perform optional (*nafl*) salāhs. Hadrat Khadījah *radiyallāhu ʿanhā* used to join him as well. Ibn Saʿd relates:

مكث رسول الله صلى الله عليه وسلم وخديجة يصليان سرًّا ما شاء الله.

"Rasūlullāh *sallallāhu ʿalayhi wa sallam* and Khadījah *radiyallāhu ʿanhā* continued performing salāh in secrecy until a certain time."

Hadrat Khadījah *radiyallāhu ʿanhā* is one of those righteous women who had given up idol-worship before prophet-hood. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* claimed prophet-hood, she was the first one to accept him and believe in him. The strength and support which Rasūlullāh *sallallāhu*

ʿalayhi wa sallam and Islam received from her are one of the most glorious pages from the biography of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Merits

Ibn Hishām *rahimahullāh* says:

وكانت له وزير صدق على الإسلام

"She was a true advisor to Rasūlullāh *sallallāhu ʿalayhi wa sallam* with regard to Islam."

She would personally tend to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and serve him. The *Sahīh Bukhārī* narrates: Hadrat Jibraʾīl *ʿalayhis salām* said to Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion: "Hadrat Khadījah is bringing something in a utensil. Convey my *salām* and Allāh's *salām* to her."

There are several narrations in *Sahīh Bukhārī* and *Sahīh Muslim* wherein Hadrat Khadījah's *radiyallāhu ʿanhā* merits are mentioned. Some of them are:

خير نسائها مريم بنت عمران وخير نسائها خديجة بنت خويلد

"The most superior women in this world are Maryam bint ʿImrān and Khadījah bint Khuwaylid."

Hadrat Jibraʾīl *ʿalayhis salām* was seated with Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one

occasion when Hadrat Khadījah *radiyallāhu ʿanhā* happened to come by. Hadrat Jibraʾīl *ʿalayhis salām* said:

بشّرها ببيت في الجنة من قصب لا صخب فيه ولا نصب

"Give her the glad tiding of a house in Paradise. This house will be made of pearls. There will be no noise in it nor any hard work."

Children

Umm al-Muʾminīn Hadrat Khadījah *radiyallāhu ʿanhā* had many children. She had two sons from her first husband, Abū Hālah. They are Hālah and Hind. From her second husband, ʿAtīq, she had a son who was also named Hind.

She had six children from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Two sons who passed away in their infancy and four daughters. Their names follow in sequence:

1. Hadrat Sayyidunā Qāsim *radiyallāhu ʿanhu* who was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* eldest son. Rasūlullāh *sallallāhu ʿalayhi wa sallam* had the *kunnīyyat*, Abul Qāsim, from his name. He passed away in his infancy in Makkah. To Allāh we belong and to Him is our return.

2. Hadrat Zaynab *radiyallāhu ʿanhā*. She was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* eldest daughter.

3. Hadrat ʿAbdullāh *radiyallāhu ʿanhu*. He also passed away when he was an infant. These two sons were born during the era of prophet-hood, and were therefore known by the titles Tayyib and Tāhir.

4. Hadrat Ruqayyah *radiyallāhu ʿanhā*.

5. Hadrat Umm Kulthūm *radiyallāhu ʿanhā*.

6. Hadrat Fāṯimah *radiyallāhu ʿanhā*. By Allāh's will, it was only through Hadrat Fāṯimah *radiyallāhu ʿanhā* that Rasūlullāh's *sallallāhu ʿalayhi wa sallam* progeny spread in this world. (*Siyar as-Sahābah*, vol. 6. p. 20)

Insight

Umm al-Mu'minīn Hadrat Khadījah *radiyallāhu ʿanhā* was an influential and prominent woman of the Quraysh. She was well known for her intellect, farsightedness, noble character, and also her wealth. When she was widowed, she got married to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She was forty years old at the time, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* was twenty five years old.

The Hadīth states that when he received revelation for the first time in the cave of Hirā', then due to human constraints, he became terrified. He came home with his blessed shoulders trembling. He said to Hadrat Khadījah *radiyallāhu ʿanhā*:

زَمِّلُوْنِيْ زَمِّلُوْنِيْ

"Cover me, cover me."

She covered him, and when his trembling subsided, he related the entire incident to her and said:

لَقَدْ خَشِيْتُ عَلَى نَفْسِيْ

"I fear for my life."

Hadrat Khadījah *radiyallāhu ʿanhā* responded with absolute conviction and confidence in a forceful tone:

كَلاَّ وَاللهِ مَا يُخْزِيْكَ اللهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُوْمَ وَتُقْرِي الضَّيْفَ وَتُعِيْنُ عَلَى نَوَائِبِ الْحَقِّ. (بخاري شريف)

"Never! I take an oath by Allāh, He will never disgrace you. You maintain family ties, you bear the burdens of others, you see to the needs of the needy, you are hospitable to guests, and you help in the problems and difficulties which are experienced in the path of the truth."

From the manner in which Hadrat Khadījah *radiyallāhu ʿanhā* consoled Rasūlullāh *sallallāhu ʿalayhi wa sallam* on this occasion, we learn that a person with good character and mannerisms saves another from harm and falling into calamities. Furthermore, Allāh *taʿālā* bestows peace and tranquillity by virtue of these qualities. This is why

Hadrat Khadījah *radiyallāhu ʿanhā* said to him: Since you have so many good qualities and mannerisms, Allāh *taʿālā* will safeguard you against all calamities and difficulties in this world and in the Hereafter.

This also proves the high level of Hadrat Khadījah's *radiyallāhu ʿanhā* insight, cognition, intelligence, farsightedness and understanding. And why should she not possess such qualities, after all, she lived in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* company as his wife for such a long time. She was really the first person to believe in Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She is unique and unparalleled in this regard.

Demise

Hadrat Khadījah *radiyallāhu ʿanhā* passed away in the month of Ramadān, three years before the *hijrah*, and ten years after prophet-hood. She was sixty five years old at the time. She was buried in Hajūn (Jannatul Muʿallā). May Allāh *taʿālā* be pleased with her. (*Sifatus Safwah*, vol. 2, p. 9)

Umm al-Mu'minīn Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*

Name and lineage

Her name is ʿĀ'ishah, Siddīqah is her title, Umm al-Mu'minīn is the title by which she was addressed, and her *kunnīyyat* is Umm ʿAbdillāh. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to address her as Bint as-Siddīq (the daughter of Siddīq).

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* enjoyed playing and jumping during her childhood. The girls of her neighbourhood would gather and play with her. But she was mindful of showing respect to Rasūlullāh *sallallāhu ʿalayhi wa sallam* even during her childhood, and playing and jumping.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* married Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* three years after the demise of Hadrat Khadījah *radiyallāhu ʿanhā*. Some biographers are of the opinion that he married her in the same year [and not after three years].

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* advice to Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*

Rasūlullāh *sallallāhu ʿalayhi wa sallam* made the following *duʿā'* on one occasion:

"O Allāh! Keep me alive as a poor person, make me die as a poor person, and resurrect me with the poor people."

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* said: "O Rasūlullāh! Why are you making such a *duʿā'*?" He replied: "The poor shall enter Paradise forty years before the wealthy. O ʿĀ'ishah! Do not send away any poor person without giving him something; even if it is a piece of a date. Have love for the poor and always be accommodating to them."

Apart from these different moral words of advice, Rasūlullāh *sallallāhu ʿalayhi wa sallam* would regularly teach her about salāh, *duʿā'* and other aspects of Islam. She would learn all these things with much enthusiasm and practise on them firmly.

When any child was born in Madīnah, he or she would first be brought to Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* to acquire her blessings. She would make *duʿā'* for the child. A child was brought to her one day and he had a steel blade around his neck. She asked: "What is this?" People said: "The devils flee from a child who wears this." On hearing this, she removed it and threw it away, saying: Rasūlullāh *sallallāhu ʿalayhi wa sallam* prohibited us from superstitions. Do not do this."

Note: Such superstitions and innovations are also present in our times. It is essential to give them up. (compiler)

Hadrat ʿĀ'ishah's *radiyallāhu ʿanhā* brother, Hadrat ʿAbd ar-Rahmān ibn Abī Bakr *radiyallāhu ʿanhu* came to her one day, performed *wudū'* hastily and was about to depart. Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* reprimanded him immediately

saying: "'Abd ar-Rahmān! Perform your *wudū'* properly. I heard Rasūlullāh *sallallāhu 'alayhi wa sallam* saying: 'The parts which are left dry in *wudū'* will be punished in the Hell-fire.'"

Note: This shows the importance of caution when performing *wudū'*. This is why Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "The level of one's salāh depends on the level of the *wudū'*." He was therefore very particular about performing a complete *wudū'*, i.e. washing all the limbs thoroughly. He would then perform salāh with the same thoroughness. Although Rasūlullāh's *sallallāhu 'alayhi wa sallam wudū'* and salāh were perfect, he used to make this *du'ā'*:

أَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ تَمَامَ الْوُضُوْءِ، وَتَمَامَ الصَّلٰوةِ، وَتَمَامَ رِضْوَانِكَ، وَتَمَامَ مَغْفِرَتِكَ.

"O Allāh! I ask You for perfection in *wudū'*, and perfection in salāh. I ask You for Your total pleasure and Your total forgiveness." (*Matālib 'Āliyah*, p. 25)

Generosity

The most distinguishing quality of her character was her generosity and open-handedness. Both sisters, Hadrat 'Ā'ishah *radiyallāhu 'anhā* and Hadrat Asmā' *radiyallāhu 'anhā*, were noble-minded and generous. Hadrat 'Abdullāh ibn Zubayr *radiyallāhu 'anhu* says: "I have not seen anyone more generous and charitable than these two. The difference between the two was that

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* used to collect small amounts, and once a considerable amount was collected, she would distribute it in charity. On the other hand, Hadrat Asmā' *radiyallāhu ʿanhā* would immediately distribute whatever she had; she would not store it. This is why she used to remain in debt most of the time."

Hadrat Ibn Zubayr *radiyallāhu ʿanhu* once sent two big bags of money containing 100 000 dirhams to Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*. She placed this amount in a large tray and began distributing it until all was finished. Coincidentally, she was fasting on that day. In the evening, she asked her slave-girl to bring her food to open the fast. The slave-girl said: "O Umm al-Mu'minīn! Could you not have bought some meat from the money which you had?" She replied: "Do not scold me now. Why did you not remind me at the time [when I was distributing the money]?"

Note: Glory to Allāh! What abstinence and piety! (compiler)

Hadrat ʿUrwah ibn Zubayr *radiyallāhu ʿanhu* says: "Hadrat Muʿāwiyah *radiyallāhu ʿanhu* also sent 100 000 dirhams to Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* on one occasion. By Allāh, she had distributed the entire amount by the evening." Her slave-girl said to her: "If only you had set aside one dirham from this large amount and bought some meat for us." Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* said: "Why did you not remind me?"

ʿAṯā' *raḏiyallāhu ʿanhu* says: "Haḏrat Muʿāwiyah *raḏiyallāhu ʿanhu* sent a necklace which valued 100 000 to Haḏrat ʿĀ'ishah *raḏiyallāhu ʿanhā*. She distributed it among the Ummahāt al-Mu'minīn [the other wives of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*]."

ʿUrwah *raḥimahullāh* narrates from Haḏrat ʿĀ'ishah *raḏiyallāhu ʿanhā* that she gave 70 000 in charity while her dress had patches in it. May Allāh *taʿālā* be pleased with her.

Note: If only we men and women could also practise on these Sunnats. Even if we could do 1/1000th of what they did, it will be something. (compiler)

Knowledge

Haḏrat Abū Mūsā *raḏiyallāhu ʿanhu* says: "Whenever we – the Ṣaḥābah of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* – encountered any difficulty in understanding something, we would ask Haḏrat ʿĀ'ishah *raḏiyallāhu ʿanhā* about it. We would certainly learn something or the other from her."

Statements

1. She used to say: "If only I was a leaf of a tree." (*Siyar Aʿlām an-Nubalā'*).

Note: This statement demonstrates her extreme humility and self-effacement. (compiler)

2. She wrote to Hadrat Muʿāwiyah *radiyallāhu ʿanhu*: “When a person disobeys Allāh *taʿālā*, those who had been praising him begin criticizing him.”

3. She used to say: “You cannot present yourself before Allāh *taʿālā* with anything better than a small number of sins.”

4. “The person who would like to surpass those who are bearing difficulties in carrying out acts of worship and those who are striving in this regard must restrain his self from committing sins.” (*Sifatus Safwah*)

5. Maulānā Sayyid Sulaymān Nadwī *rahimahullāh* has written a detailed work titled *Sīrat-e-ʿĀ’ishah,* on her knowledge, practice, and pure life. It is worth reading this book. He writes:

“Even when there was a servant in the house, Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* would personally carry out the tasks of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She would grind the flour, make it into dough, cook the food, make the bed, and place the *wudū’* water.” (*Sīrat-e-ʿĀ’ishah*, p. 28)

6. On seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* performing the *chāsht salāh* (mid-morning optional salāh), she also began performing it. She used to say: “Even if my father got up from his grave and stopped me from performing it, I would not stop.” (*Sīrat-e-ʿĀ’ishah*, p. 50)

Words of advice

1. Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu* once wrote to her and asked her for some advice. She replied thus:

"As-salāmu ʿalaykum. I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: 'When a person does not bother about the displeasure of people and is concerned about Allāh's pleasure, Allāh *taʿālā* safeguards him from the ill-effects of people's displeasure. When a person displeases Allāh *taʿālā* and seeks the pleasure of people, then Allāh *taʿālā* leaves him to the people [Allāh does not bother about him]. Was salāmu ʿalaykum." (*Sīrat-e-ʿĀ'ishah*, p. 141)

Note: This advice ought to be written in gold. Unfortunately, our practice today is totally against this. May Allāh *taʿālā* give us refuge. (compiler)

Ibn Abī as-Sā'ib Tābiʿī was an orator of Madīnah. In order to arouse an assembly, orators are in the habit of composing rhymed *duʿā's* and reading them in their assemblies. And in order to display their greatness, they are forever ready to deliver talks wherever they get an opportunity. Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* addressed him saying: "Make three promises to me or else I will forcefully interrogate you." He replied: "O Umm al-Mu'minīn! What are they?" She said: "(1) Do not make rhymed *duʿā's* because Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his Companions did not do this. (2) Deliver just one talk a week. If you do not accept this, then two talks a week. If you want to

deliver more than this, then three a week [and no more]. (3) Do not cause the people to become weary of the Qur'ān. When you see people seated in a place, do not interrupt them by starting your lecture among them. Instead, deliver a talk when they desire it and request you." (*Sīrat-e-ʿĀ'ishah*, p. 277)

Demise

The latter part of Hadrat Amīr Muʿāwiyah's *radiyallāhu ʿanhu* caliphate was the latter part of Hadrat ʿĀ'ishah's *radiyallāhu ʿanhā* life. She was sixty seven years old at the time. She fell ill in Ramadān 58 A.H. and remained sick for a few days. When anyone asked her how she was feeling, she would reply: "I am well."

Those who came to visit her would give her glad tidings. But she would reply: "I wish I was a rock. I wish I was a plant in a jungle."

Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* sought permission to visit her. She hesitated because she feared he might come and praise her. When her nephews interceded on his behalf, she gave him permission. Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* came in and said: "You name was Umm al-Mu'minīn since eternity. You were the most beloved wife of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Now you have so much of hesitation to meet your companions that your soul might depart from your body. Allāh *taʿālā* gave permission to perform *tayammum* through you. Verses in reference to you were revealed in the Qur'ān.

These verses are now read by night and day from every pulpit and in every musjid." She said: "O Ibn ʿAbbās! Excuse me from such praises. I would rather be completely non-existent." (*Sirat-e-ʿĀ'ishah*, p. 144)

Note: Glory to Allāh! By virtue of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* attention and blessings, and by virtue of remaining in his company, Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* reached such a high level of self-effacement that she did not even think about the absolute and certain merits and virtues which she possessed. In fact, she could not even bear listening to any words of praise. She was one of the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She lived night and day for a certain period of time in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* blessed company. Why, then, would she not acquire such ranks!? Any Sahābī who saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* just once while believing in him, was far beyond the *auliyā'* and *aqtāb* (plural of *qutb*) who came thereafter. In fact, whatever position and rank which the latter Sufis and *auliyā'* acquired, they did so by virtue of the Sahābah *radiyallāhu ʿanhum*.

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* passed away on 17 Ramadān 58 A.H. corresponding with June 678. She passed away at night after the *witr salāh*. May Allāh *taʿālā* be pleased with her. (*Sīrat-e-ʿĀ'ishah*, p. 144)

Umm al-Mu'minīn Hadrat Umm Salamah *radiyallāhu ʿanhā*

Name and lineage

Her name was Hind, her *kunnīyyat* was Umm Salamah. She was from the Makhzūm family of the Quraysh. Her father's name was Abū Umayyah, and his mother was from the Banū Firās tribe.

Marriage

She married ʿAbdullāh ibn ʿAbd al-Asad who is popularly known as Abū Salamah *radiyallāhu ʿanhu*. He was Umm Salamah's paternal cousin and Rasūlullāh's *sallallāhu ʿalayhi wa sallam* foster brother. Several of her children have the honour of companionship with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. They are: ʿUmar *radiyallāhu ʿanhu*, Salamah *radiyallāhu ʿanhā* and Zaynab *radiyallāhu ʿanhā*.

Acceptance of Islam

She embraced Islam at the beginning of prophethood together with her husband.

Emigration to Abyssinia

She emigrated to Abyssinia with her husband. After living there for some time, she returned to Makkah, and then emigrated to Madīnah. According to biographers, she was the first woman to emigrate to Madīnah.

Second marriage after the death of Abū Salamah *radiyallāhu ʿanhu*

She remained with her husband for some time. Hadrat Abū Salamah *radiyallāhu ʿanhu* was a great horse rider. He participated in the battles of Badr and Uhud. In the battle of Uhud he suffered a few injuries which did not heal. The injuries tore open in Jumādā ath-Thāniyah 4 A.H. and he passed away. His eyes remained open after his death, so Rasūlullāh *sallallāhu ʿalayhi wa sallam* closed them with his blessed hand and made *duʿā'* for his forgiveness.

Hadrat Umm Salamah *radiyallāhu ʿanhā* was pregnant at the time of his death. When her *ʿiddah* expired after the birth of her child, Hadrat Abū Bakr *radiyallāhu ʿanhu* proposed to her, but she declined. Hadrat ʿUmar *radiyallāhu ʿanhu* then went to her with a proposal on behalf of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She replied: "I have a few complications: (1) I am a woman who has a lot of self-respect. (2) I have children. (3) I am quite old."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was prepared to accommodate all these complications. So Hadrat Umm Salamah *radiyallāhu ʿanhā* had no excuse to refuse his proposal. She said to her son [whose name was ʿUmar]: "Get up and get me married to Rasūlullāh *sallallāhu ʿalayhi wa sallam*." (*Siyar as-Sahābah*, vol. 6, p. 58)

The marriage took place towards the end of Shawwāl 4 A.H. Allāh *taʿālā* now replaced the

severe pain which Umm Salamah *radiyallāhu ʿanhā* experienced when she was separated from Abū Salamah *radiyallāhu ʿanhu* with eternal joy. The *Sunan* of Ibn Mājah *rahimahullāh* relates:

فلما توفي أبو سلمة ذكرت الذي كان حدثني فقلت فلما أردت أن أقول أللهم عضني خيرا منه قلت في نفسي أعاض خيرا من أبي سلمة ثم قلتها فعاضني الله محمدا صلى الله عليه وسلم. (ابن ماجه)

"When Abū Salamah passed away, I remembered the Hadīth which he used to relate to me. So I started making *duʿā'*. And when I used to say: 'O Allāh! Give me a husband who is better than Abū Salamah', I used to think in my heart: 'Who can be better than Abū Salamah?' But I continued making the *duʿā'* and Allāh *taʿālā* blessed me with Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave her two grinding stones, a water-pot, and a leather pillow which was filled with date leaves. The same items were also given to the other pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

The order to observe *purdah* with Hadrat Ibn Umm Maktūm *radiyallāhu ʿanhu*

Hadrat Ibn Umm Maktūm *radiyallāhu ʿanhu* was a senior Sahābī from the Quraysh, and a *mu'adh-dhin* of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Because he was blind, he used to frequent the rooms of the pure wives. When he approached one day, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said

to Hadrat Umm Salamah *radiyallāhu ʿanhā* and Hadrat Maymūnah *radiyallāhu ʿanhā* to observe *purdah* with him. They said: "O Rasūlullāh! He is a blind person." Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "But you are not blind, you can seen him."

Merits and virtues

Although all the pure wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* were highly knowledgeable, none could compare with Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* and Hadrat Umm Salamah *radiyallāhu ʿanhā*. Mahmūd ibn Labīd writes:

كان أزواج النبي صلى الله عليه وسلم يحفظن من حديث النبي صلى الله عليه وسلم كثيرا، ولا مثلا لعائشة وأم سلمة.

"The wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to memorize many Ahādīth from him, but none could compare with Hadrat ʿĀ'ishah and Hadrat Umm Salamah."

Marwān ibn Hakam used to ask them questions, and openly say:

كيف نسأل أحدا وفينا أزواج النبي صلى الله عليه وسلم.

"How can we ask anyone else when the wives of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are present amongst us?"

Hadrat Abū Hurayrah and Hadrat Ibn ʿAbbās *radiyallāhu ʿanhumā* who were themselves oceans of knowledge were dependent on her knowledge. A large group of Tābiʿīn would remain at her door, seeking knowledge from her. She used to read the Qur'ān very well, in the manner in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to read. Someone asked her one day: "What was the manner of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* recitation of the Qur'ān?" She replied: "He used to read each verse separately." She then demonstrated how he used to read.

She was enthusiastic about listening to Hadīth. She was combing her hair one day when Rasūlullāh *sallallāhu ʿalayhi wa sallam* stood up to deliver a sermon. The moment he said: "O people!", she tied her hair hastily, stood up and listened to the entire sermon.

Note: Such was her enthusiasm to listen to the words of advice and guidance of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When she heard anything, she learnt it, memorized it, conveyed it to others, and taught it to them. Her narrations are testimony to this. (compiler)

Habits

She used to fast three days in the week (Monday, Thursday and Friday). She was always in search of ways to earn rewards. Her children from her previous marriage were with her and she was very meticulous in the manner in which she nurtured them. She asked Rasūlullāh *sallallāhu ʿalayhi wa*

sallam in this regard: “Will I be rewarded for this?” He replied: “Yes.”

She used to join Rasūlullāh *sallallāhu ʿalayhi wa sallam* in good deeds. The verse with reference to purification was revealed in her house. Rasūlullāh *sallallāhu ʿalayhi wa sallam* called for Hadrat Fāṯimah *radiyallāhu ʿanhā*, Hadrat Hasan and Hadrat Husayn *radiyallāhu ʿanhumā*. He covered them with a shawl and said: “O Allāh! These are my family members. Remove impurities from them and purify them.” When Hadrat Umm Salamah *radiyallāhu ʿanhā* heard this *duʿā’*, she said: “O Rasūlullāh! Am I also with them.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “You have a rank, and you enjoy an excellent rank.”

She was particular about enjoining good and forbidding evil. Some of the leaders made changes to the salāh times, i.e. they left the desirable (*mustahab*) times of salāh. Hadrat Umm Salamah *radiyallāhu ʿanhā* warned them in this regard. Her nephew performed two *rakʿats* of salāh one day. The place of prostration (*sajdah*) was dusty, so he dusted it while going into prostration. Umm Salamah *radiyallāhu ʿanhā* stopped him, saying: “This action is against the practice of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. One of Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* slaves did this on one occasion and he stopped him from doing it. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him:

ترب وجهك الله

"May your face get dusty in Allāh's path."

Hadrat Umm Salamah *radiyallāhu ʿanhā* was very generous and encouraged others to do the same.

She was the last of the pure wives to pass away. She was still alive at the time when Hadrat Husayn *radiyallāhu ʿanhu* was martyred. She fell unconscious when she heard about his martyrdom and was very saddened by it. She did not live for long after that.

She was from among the early emigrants to Madīnah Munawwarah and she is enumerated among the Sahābiyāt who were jurists.

Demise

She passed away in 61 A.H. Walīd ibn ʿUtbah (the grandson of Hadrat Abū Sufyān *radiyallāhu ʿanhu*) was the governor of Madīnah at the time. Hadrat Umm Salamah *radiyallāhu ʿanhā* had made a bequest that he should not perform her *janāzah salāh*. He therefore went out of the city and sent Hadrat Abū Hurayrah *radiyallāhu ʿanhā* who performed her *janāzah salāh*. She was buried in Baqīʿ. May Allāh *taʿālā* illuminate her grave. (*Siyar as-Sahābah*, vol. 6, p. 65)

Umm al-Mu'minīn Hadrat Umm Habībah *radiyallāhu ʿanhā*

Name, lineage and acceptance of Islam

Her name was Ramlah, her *kunnīyyat* was Umm Habībah, her father was Abū Sufyān *radiyallāhu ʿanhu*, and her mother was Safīyyah bint Abū al-ʿĀs who was the paternal aunt of Hadrat ʿUthmān *radiyallāhu ʿanhu*. Hadrat Umm Habībah *radiyallāhu ʿanhā* was born 17 years before prophet-hood. She was married to ʿUbaydullāh ibn Jahsh, embraced Islam with him, and emigrated to Abyssinia. On going to Abyssinia, ʿUbaydullāh adopted Christianity. He also asked Umm Habībah *radiyallāhu ʿanhā* to follow suit, but she refused and remained steadfast on Islam. ʿUbaydullāh then passed away there.

Marriage to Rasūlullāh *sallallāhu ʿalayhi wa sallam*

When her *ʿiddah* expired, Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent ʿAmr ibn Umayyah Damurī to Najāshī with a marriage proposal. When Najāshī received the proposal, he sent his slave-girl, Abrahah, to Umm Habībah *radiyallāhu ʿanhā* informing her that Rasūlullāh *sallallāhu ʿalayhi wa sallam* wrote to him with a marriage proposal in her favour. Khālid ibn Saʿīd Umawī was appointed as the representative. On hearing this good news, Umm Habībah *radiyallāhu ʿanhā* gave two silver bangles and some rings to Abrahah.

In the evening, Najāshī called for Jaʿfar ibn Abī Tālib *radiyallāhu ʿanhu* and the other Muslims, performed the *nikāh* (marriage ceremony), and gave 400 dīnārs as dowry on behalf of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. After the *nikāh*, Umm Habībah *radiyallāhu ʿanhā* left Abyssinia and proceeded for Madīnah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was at Khaybar at the time.

Children

From her first husband she had a son, ʿAbdullāh, and a daughter by the name of Habībah. Habībah *radiyallāhu ʿanhā* was nurtured by Rasūlullāh *sallallāhu ʿalayhi wa sallam* and she got married to Dāʾūd ibn ʿUrwah ibn Masʿūd who was the chief leader of the Thaqīf tribe. (*Siyar as-Sahābah*)

Respect for Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Umm Habībah's *radiyallāhu ʿanhā* father, Abū Sufyān [who was not a Muslim as yet], came to Madīnah for an extension in the peace treaty of Hudaybiyah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not accept, so he went to his daughter. When he was about to sit on Rasūlullāh's *sallallāhu ʿalayhi wa sallam* blessed bed, Umm Habībah *radiyallāhu ʿanhā* folded it. Abū Sufyān said: "O daughter! Have you moved this bed from me, or moved me from this bed?" She replied: "This is Rasūlullāh's *sallallāhu ʿalayhi wa sallam* bed and you are an impure idol-worshipper." He said: "O daughter! Something has happened to you since you left me." (*Siyar Aʿlām an-Nubalāʾ*)

Practising on Hadīth

She was very firm about practising on Hadīth and would emphasize on others to do the same.

She heard from Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion: "A house in Paradise will be constructed for the person who performs twelve *rakʿats* of optional salāh in a day." She says:

فما برحتُ أصليهن بعدُ

"I would always perform them ever since that day."

When she was approaching her death, she called Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* and Hadrat Umm Salamah *radiyallāhu ʿanhā*, and said: "The misunderstanding and disputes which normally take place among co-wives took place among us as well. I ask you to pardon me."

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* relates: "I pardoned her and made *duʿā'* for her forgiveness. So she said: 'You have made me happy. May Allāh *taʿālā* keep you happy.'"

Note: Glory to Allāh! This shows the importance of pardoning whole-heartedly. Many such stories and incidents have been narrated by myself in the book, *Iʿtirāf-e-Dhunūb wa Qusūr*. (compiler)

Demise

She passed away in 44 A.H. in the era of Hadrat Muʿāwiyah *radiyallāhu ʿanhu.* (*Siyar Aʿlām an-Nubalā', Sifatus Safwah*)

Umm al-Mu'minīn Hadrat Zaynab bint Jahsh *radiyallāhu ʿanhā*

Name and lineage

Her name was Zaynab, her *kunnīyyat* was Umm al-Hakīm, her father was Jahsh, and her mother was Umaymah who was the daughter of ʿAbd al-Muttalib, the grandfather of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Thus, Hadrat Zaynab *radiyallāhu ʿanhā* was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* cousin.

Acceptance of Islam

She embraced Islam in the early days. The book, *Usud al-Ghābah* states:

كانت قديمة الإسلام

"She was an early adherent to Islam."

Marriage

Rasūlullāh *sallallāhu ʿalayhi wa sallam* got her married to Zayd ibn Hārithah *radiyallāhu ʿanhu* who was his freed slave and "adopted" son. Hadrat Zayd *radiyallāhu ʿanhu* came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and complained about her and expressed his intention to divorce her:

جاء زيد بن حارثة فقال يا رسول الله إن زينب اشتدت علي لسانها وأنا أريد أن أطلقها.

"Zayd ibn Hārithah came and said: 'O Rasūlullāh! Zaynab is sharp-tongued to me, and I want to divorce her.'"

But Rasūlullāh *sallallāhu ʿalayhi wa sallam* repeatedly advised him not to divorce her. The Qur'ān says:

وَإِذْ تَقُوْلُ لِلَّذِيْ أَنْعَمَ اللهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللهَ.

"When you said to him upon whom Allāh had shown favour and upon whom you had shown favour: 'Keep your wife to yourself and fear Allāh.'" (Sūrah al-Ahzāb, 33: 37)

But the two could not reconcile in any way and Hadrat Zayd *radiyallāhu ʿanhu* eventually divorced her. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then wanted to marry her in order to appease her. However, until then, the Arabs considered an "adopted" son to be like one's own son. Rasūlullāh *sallallāhu ʿalayhi wa sallam* therefore hesitated in this regard like the rest of the Arabs. But since this was solely a practice of *jāhilīyyah* and Allāh *taʿālā* wanted to wipe it off, the following verse was revealed:

وَتُخْفِيْ فِيْ نَفْسِكَ مَا اللهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ وَاللهُ أَحَقُّ أَنْ تَخْشَاهُ

"And you were concealing in your heart something which Allāh wants to reveal, and you were fearing the people. Whereas you ought to fear Allāh more." (Sūrah al-Ahzāb, 33: 37)

Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked Hadrat Zayd *radiyallāhu ʿanhā* to convey his proposal to Hadrat Zaynab *radiyallāhu ʿanhā*. When he went to her house, she was busy making dough. He was about to look at her, but then thought something to himself, turned his face away and said: "O Zaynab! I have come with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* proposal. She replied: "I cannot say anything without first making *istikharāh* (seeking guidance from Allāh *taʿālā*)." Saying this, she went and stood on her *musallā* (prayer mat).

In the meantime, the following verse was revealed to Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا

"When Zayd accomplished his purpose with that woman, We gave her to you in marriage." (Sūrah al-Ahzāb, 33: 37)

Thus, the marriage was solemnized. Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to her house and entered it without seeking permission [because she was now his wife]. Later in the day, a *walīmah* meal was prepared. This meal was a true manifestation of Islamic simplicity. Bread and curry was prepared. Hadrat Umm Sulaym *radiyallāhu ʿanhā* who was from the Ansār, an aunt of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the mother of Hadrat Anas *radiyallāhu ʿanhu* sent *mālīdah* (sweetmeat made with wheat flour).

When everything was ready, Rasūlullāh *sallallāhu ʿalayhi wa sallam* sent Hadrat Anas *radiyallāhu ʿanhu* to call the people. Three hundred people attended. Rasūlullāh *sallallāhu ʿalayhi wa sallam* divided the people into groups of ten. The groups will take turns to eat and depart. (*Siyar as-Sahābah*, vol. 6, p. 74)

Note: This was the *walīmah* of the Prince of both the worlds *sallallāhu ʿalayhi wa sallam*. Without going into any formalities, whatever was available was presented. If we – his followers – could emulate him, we will avoid many complications and problems. (compiler)

Allāh *taʿālā* personally got Hadrat Zaynab *radiyallāhu ʿanhā* married to Rasūlullāh *sallallāhu ʿalayhi wa sallam* without any representative or witness. She used to mention this with pride to the other wives and say to them: "Your marriages were arranged by your family members, whereas Allāh *taʿālā* arranged my marriage on the ʿArsh (Throne)."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to her:

أَسْرَعُكُنَّ لُحُوْقًا بِيْ أَطْوَلُكُنَّ يَدًا

"The one who has the longest hand [is the most charitable] amongst you [pure wives] will join me first."

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* relates: "Hadrat Zaynab *radiyallāhu ʿanhā* used to engage in

handicrafts, and whatever she earned would be given in charity." (*Siyar Aʿlām an-Nubalāʾ*)

Character

Hadrat Umm Salamah *radiyallāhu ʿanhā* says:

كَانَتْ زَيْنَبُ صَالِحَةً صَوَّامَةً قَوَّامَةً

"Zaynab was a righteous woman, she used to fast a lot, and perform salāh in abundance."

Hadrat ʿĀʾishah *radiyallāhu ʿanhā* says: "I have not seen a woman more religious, more fearful of Allāh *taʿālā*, more truthful, more concerned about maintaining family ties, more charitable, and one who does deeds in abundance which would earn one proximity to Allāh *taʿālā* than Zaynab bint Jahsh *radiyallāhu ʿanhā*."

Hadrat Zaynab's *radiyallāhu ʿanhā* abstinence and piety can be gauged from the following incident: When Hadrat ʿĀʾishah *radiyallāhu ʿanhā* was slandered, Hadrat Zaynab's sister, Hamnah, was also among those who slandered her. But when Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked Hadrat Zaynab about Hadrat ʿĀʾishah's moral character, she replied:

ما علمت إلا خيرا

"I know nothing but goodness about her."

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* acknowledged her honesty and sincerity.

Hadrat Zaynab *radiyallāhu ʿanhā* used to remain engrossed in worship with humility and servitude. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was distributing some goods among the Muhājirīn and Hadrat Zaynab *radiyallāhu ʿanhā* said something in this regard. Hadrat ʿUmar *radiyallāhu ʿanhu* reprimanded her, so Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Pardon her, she is a woman who humbles herself [before Allāh *taʿālā*]."

She was very content and generous by nature. She used to earn her own living by occupying herself in handicrafts and spend her earnings in Allāh's path. Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* says: "When Hadrat Zaynab *radiyallāhu ʿanhā* passed away, the poor and needy of Madīnah became quite worried and concerned." (*Siyar as-Sahābah*, vol. 6, p. 78)

Demise

She passed away in 20 A.H. Hadrat ʿUmar *radiyallāhu ʿanhu* performed her *janāzah salāh*. She was fifty three years old at the time. (*Sifatus Safwah*)

Umm al-Mu'minīn Hadrat Juwayriyah *radiyallāhu ʿanhā*

Name and lineage

Her name is Juwayriyah, she is from the Mustaliq family of the Khuzāʿah tribe, and her father's name is Hārith who was the chief of the Mustaliq family.

Marriage

Hadrat Juwayriyah *radiyallāhu ʿanhā* was first married to a person from her tribe, and his name was Musāfiʿ ibn Safwān. (*Siyar as-Sahābah*, vol. 6, p. 78)

Hadrat Juwayriyah's *radiyallāhu ʿanhā* father was a chief of the Arabs. When she was captured [as a prisoner of war], her father came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "My daughter cannot be a prisoner of war. My status is above that. I am the chief of my tribe and a senior leader of the Arabs. I request you to free her."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Will it not be better if we leave it to Juwayriyah to decide?" Hārith went to Juwayriyah and said: "Muhammad [*sallallāhu ʿalayhi wa sallam*] has left the matter in your hands. Be careful, do not disgrace me." She said: "I prefer living in the service of Rasūlullāh *sallallāhu ʿalayhi wa sallam*." And so, Rasūlullāh *sallallāhu ʿalayhi wa sallam* married her.

Deeds

She relates: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to me one morning while I was engaged in reading *tasbīh* (glorifying Allāh *taʿālā*). He left for his work and returned at about noon and asked: 'Have you been sitting here all this time?' I replied: 'Yes.' He said: Let me teach you some words which will be equal in weight to all that you read [since the morning]. They are:

سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ

"Glory to Allāh *taʿālā* equal to the number of His creation."

سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ

"Glory to Allāh *taʿālā* equal to the weight of His Throne."

سُبْحَانَ اللهِ رِضَا نَفْسِهِ

"Glory to Allāh *taʿālā* equal to His pleasure."

سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ

"Glory to Allāh *taʿālā* equal to the number of His words."

Each of the above must be read three times.

Note: May Allāh *taʿālā* enable us all to practise on this. Āmin. (compiler)

Demise

She passed away in 50 A.H. or 52 A.H. at the age of sixty five. (*Siyar A'lām an-Nubalā', Sifatus Safwah*)

Umm al-Mu'minīn Hadrat Hafsah *radiyallāhu ʿanhā*

Name and lineage

Her name is Hafsah and she was Hadrat ʿUmar's *radiyallāhu ʿanhu* daughter. Her mother's name was Zaynab bint Mazʿūn. Hadrat Hafsah *radiyallāhu ʿanhā* was born five years before prophet-hood. The Quraysh were busy constructing the Kaʿbah at the time. Her first marriage was with Khunays ibn Hudhāfah who was from the Banū Sahm family.

She embraced Islam together with her parents and husband.

Emigration and second marriage

She emigrated to Madīnah with her husband. Hadrat Khunays *radiyallāhu ʿanhu* was injured in the battle of Badr, and passed away on his return. When her *ʿiddah* expired, Hadrat ʿUmar *radiyallāhu ʿanhu* became concerned about getting her married. Rasūlullāh *sallallāhu ʿalayhi wa sallam* expressed his desire to marry her and the marriage took place.

Character

The *Tabaqāt Ibn Saʿd* says with regard to her character:

إنها صوّامة قوّامة

“She used to spend the days fasting and the night in worship.”

Another narration says:

ماتت حفصةُ حتّى ما تَفْطُرُ

“Hadrat Hafsah *radiyallāhu ʿanhā* passed away while she was fasting.”

Hadrat Hafsah *radiyallāhu ʿanhā* had a slightly sharp temperament. She would occasionally back answer Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

The *Sahīh Bukhārī* relates from Hadrat ʿUmar *radiyallāhu ʿanhu* himself: “During the days of *jāhilīyyah* we would give no latitude whatsoever to our women. Islam accorded them a certain position and Qur’ānic verses were revealed with regard to them. In this way, we learnt of their high and lofty position. One day, my wife gave me her opinion concerning a certain matter. I said to her: ‘Who asked you for your opinion?’ She replied: ‘O Ibn Khattāb! You cannot tolerate anything which I say, whereas your daughter backchats Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and this causes him much grief.’”

[Hadrat ʿUmar *radiyallāhu ʿanhu* continues]: “I got up and went to Hafsah. I said to her: ‘O my daughter! I have heard that you backchat Rasūlullāh *sallallāhu ʿalayhi wa sallam*!?’ She replied: ‘Yes. We [wives] do this.’ I said: ‘Beware! I warn you of Allāh’s punishment. Do not compete with that woman [‘Ā’ishah *radiyallāhu ʿanhā*] who

is proud of her beauty because of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* love for her.'"

A narration in *Tirmidhī* states: "Hadrat Safīyyah *radiyallāhu ʿanhā* was crying one day. Rasūlullāh *sallallāhu ʿalayhi wa sallam* came and asked her the reason for crying. She replied: 'Hafsah referred to me as the daughter of a Jew.' Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'O Hafsah! Fear Allāh.' He then turned to Safīyyah and said: 'Hadrat Hārūn *ʿalayhis salām* was a Prophet and you are from his family. Your uncle, Mūsa *ʿalayhis salām* was also a Prophet. And you are now married to a Prophet. Now on what basis can Hafsah boast over you?'" (*Siyar as-Sahābah*, vol. 6, p. 53)

On one occasion, Rasūlullāh *sallallāhu ʿalayhi wa sallam* issued a revocable divorce to her. Hadrat Jibraʾīl *ʿalayhis salām* descended and asked him to revoke the divorce because: "She fasts a lot, spends a lot of time in worship, and she will be your wife in Paradise." (*al-Bidāyah wa an-Nihāyah*, vol. 8, p. 30)

A group of Sahābah *radiyallāhu ʿanhum* and Tābiʿūn related Ahādīth from her.

Demise

Hadrat Hafsah *radiyallāhu ʿanhā* passed away in Madīnah in Shaʿbān 45 A.H. This was during the caliphate of Hadrat Amīr Muʿāwiyah *radiyallāhu ʿanhu*. Marwān, who was the governor of Madīnah at the time, performed her *janāzah salāh* and

carried the funeral bier for quite a distance. Hadrat Abū Hurayrah *radiyallāhu ʿanhu* then conveyed it to her grave. Hadrat's Hafsah's brother, Hadrat ʿAbdullāh ibn ʿUmar *radiyallāhu ʿanhu*, and his sons, ʿĀsim, Sālim, ʿAbdullāh and Hamzah, lowered her into her grave. (*Siyar as-Sahābah*, vol. 6, p. 50)

Umm al-Mu'minīn Hadrat Sayyidah Saudah *radiyallāhu 'anhā*

Name, lineage and marriage

Her name is Saudah, her father's name is Zam'ah, and she was from the 'Āmir ibn Luwayy tribe which was a prominent tribe of the Quraysh. She was married to Hadrat Sukrān ibn 'Amr *radiyallāhu 'anhu* who was her father's cousin.

Acceptance of Islam

She was honoured with embracing Islam at the beginning. Her husband also embraced Islam with her. Thus, they were among the early adherents to Islam. She and her husband remained in Makkah until the first emigration to Abyssinia. But when there was no end to the oppression and persecution of the idol worshippers, a large group of Muslims decided to emigrate. Saudah *radiyallāhu 'anhā* and her husband joined this group. They lived in Abyssinia for several years and then returned to Makkah. Her husband passed away a short while later.

Hadrat Saudah's merits

From among his pure wives, Hadrat Saudah *radiyallāhu 'anhā* enjoys the merit of being the first woman to marry Rasūlullāh *sallallāhu 'alayhi wa sallam* after the death of Hadrat Khadījah *radiyallāhu 'anhā*. Rasūlullāh *sallallāhu 'alayhi wa sallam* was quite grief-stricken by the death of Hadrat Khadījah *radiyallāhu 'anhā*. On seeing his

condition, Hadrat Khaulah *radiyallāhu ʿanhā*, the wife of Hadrat ʿUthmān ibn Mazʿun *radiyallāhu ʿanhu*, said to him: "You need a spouse and partner." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "Yes, Hadrat Khadījah used to see to the children and run the entire house." After obtaining Rasūlullāh's *sallallāhu ʿalayhi wa sallam* approval, she went to Saudah's father, greeted him in the pre-Islamic way by saying:

أَنْعِمْ صَبَاحًا

"May you have a good morning."

And conveyed the marriage proposal to him. The father replied: "Yes. Muhammad is a noble person." When all the other arrangements were made, Rasūlullāh *sallallāhu ʿalayhi wa sallam* presented himself, and Hadrat Saudah's father performed the marriage. The dowry was fixed at 400 dirhams.

The marriage to Hadrat Saudah *radiyallāhu ʿanhā* took place in Ramadān, in the tenth year of prophet-hood. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* marriage to her and to Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* was around the same time.

Some narrations state that while Hadrat Saudah's first husband was alive, she saw a dream. When she related it to him, he said: "My time of death is probably drawing near and you will marry Rasūlullāh *sallallāhu ʿalayhi wa sallam*." This dream was realized to the letter.

General conditions

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* emigrated to Madīnah in the 13th year of prophethood, he sent Hadrat Zayd ibn Hārithah *radiyallāhu ʿanhu* to Makkah to bring Hadrat Saudah *radiyallāhu ʿanhā* and the others. She and Hadrat Fāṭimah *radiyallāhu ʿanhā* came to Madīnah with him.

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed hajj in 10 A.H., Hadrat Saudah *radiyallāhu ʿanhā* accompanied him. She was quite tall and large built, and could therefore not move swiftly. Rasūlullāh *sallallāhu ʿalayhi wa sallam* permitted her to leave for Muzdalifah before the others because it will be difficult for her to move about in the crowds.

Character

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* says:

ما من الناس امرأة أحبّ إليّ أن أكون في مسلاخها عن سودة

"There was no woman in whose appearance I wished to be except Saudah."

She surpassed all the other pure wives in her obedience and submission. On the occasion of the Farewell Pilgrimage, Rasūlullāh *sallallāhu ʿalayhi wa sallam* addressed the pure wives and instructed them to remain in their homes after him. Hadrat Saudah *radiyallāhu ʿanhā* adhered strictly to this instruction and never went for hajj

thereafter. She used to say: “I have performed hajj and ʿumrah, and will now remain in my house as per Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* instruction.”

She also distinguished herself in her generosity and big-heartedness. She surpassed all the other pure wives in this regard apart from Hadrat ʿĀ’ishah *radiyallāhu ʿanhā*. Hadrat ʿUmar *radiyallāhu ʿanhu* sent a bag to her on one occasion. She asked the person who brought it: “What is in it?” He replied: “Dirhams.” She said: “Are dirhams sent in bags as dates are sent!?” Saying this, she distributed all the money immediately.

She also held a distinguished position as regards giving preference to others over her self. She and Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* had come into Rasūlullāh’s *sallallāhu ʿalayhi wa sallam* marriage one after the other. However, she was quite old and when she got more old, she thought Rasūlullāh *sallallāhu ʿalayhi wa sallam* will divorce her and she will be deprived of his blessed company. She therefore gave her turn to Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* who accepted it gladly.

She was quite amusing – at times she would walk in such a way that Rasūlullāh *sallallāhu ʿalayhi wa sallam* would burst out laughing. She said to him on one occasion: “I joined you in salāh last night. You remained in *rukūʿ* for so long that I thought my nose would start to bleed. That is why I held my nose for quite some time.” On hearing

this, Rasūlullāh *sallallāhu ʿalayhi wa sallam* began to smile. (*Siyar as-Sahābah*, vol. 6, p. 31)

Demise

The wives were seated with Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion. She asked him: "O Rasūlullāh! Which of us will pass away first?" He replied: "The one whose hand is the longest." They took the obvious meaning and began measuring their hands. Hadrat Saudah's hand was the longest. But when Hadrat Zaynab *radiyallāhu ʿanhā* passed away first, they realized he was referring to generosity.

Nevertheless, Wāqidī *rahimahullāh* states that she passed away in 54 A.H. But more reliable narrations state that she passed away towards the end of the caliphate of Hadrat ʿUmar *radiyallāhu ʿanhu*, and he passed away in 23 A.H. Hadrat Saudah *radiyallāhu ʿanhā* thus passed away in 22 A.H. This is related by Khamīs and is the most authentic. (*Siyar as-Sahābah*, vol. 6, p. 31)

Umm al-Mu'minīn Hadrat Zaynab Umm al-Masākīn *radiyallāhu ʿanhā*

Name and lineage

Her name was Zaynab and her father was Khuzaymah. She used to feed the poor and needy a lot. That is why she became well known by the *kunnīyyat* of Umm al-Masākīn (the mother of the poor).

She was first married to ʿAbdullāh ibn Jahsh *radiyallāhu ʿanhu*. He was martyred in the battle of Uhud and Rasūlullāh *sallallāhu ʿalayhi wa sallam* married her in the same year.

Demise

She lived with Rasūlullāh *sallallāhu ʿalayhi wa sallam* for just 2-3 months and passed away. To Allāh we belong and to Him is our return. After Hadrat Khadījah *radiyallāhu ʿanhā*, she was the only wife who passed away in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* life. Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed her *janāzah salāh* and she was buried in Jannatul Baqīʿ. May Allāh *taʿālā* illuminate her grave. She was thirty years old at the time. (*Siyar as-Sahābah*, vol. 6, p. 55)

Umm al-Mu'minīn Hadrat Maymūnah *radiyallāhu ʿanhā*

Name and lineage

Her name is Maymūnah, she is from the Quraysh tribe, her father is Hārith, and her mother was from the Himyar tribe, and her name was Hind bint ʿAuf.

Marriage

She was first married to Masʿūd ibn ʿAmr ibn ʿUmayr Thaqafī but was separated from him for some reason. She then married Abū Rahm ibn ʿAbd al-ʿUzzā. When he passed away in 7 A.H., people tried to get her married to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* left for Makkah in Dhū al-Qaʿdah 7 A.H. with the intention of performing ʿumrah. He got married to Hadrat Maymūnah *radiyallāhu ʿanhā* while he was in *ihrām*. Hadrat ʿAbbās *radiyallāhu ʿanhu* was the representative for the marriage.

Abū Rāfiʿ (Rasūlullāh's *sallallāhu ʿalayhi wa sallam* slave) took Hadrat Maymūnah *radiyallāhu ʿanhā* to Sarif and the marriage was consummated here. This was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* last marriage, and Hadrat Maymūnah *radiyallāhu ʿanhā* was his last wife.

Character

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* says:

إنها كانت أتقانا الله وأوصلنا للرحم

"Hadrat Maymūnah was the most fearful of Allāh *taʿālā* from amongst all of us, and she was most mindful of maintaining family ties."

She would always pay special attention to carrying out Rasūlullāh's *sallallāhu ʿalayhi wa sallam* orders. Her slave girl, Badiyah, went to the house of Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* on one occasion. She noticed that the beds of husband and wife were laid quite far apart. She thought that a dispute must have taken place between them. But on inquiry, she learnt that Ibn ʿAbbās *radiyallāhu ʿanhu* used to separate their beds whenever his wife was in her menses. The slave girl came and informed Hadrat Maymūnah *radiyallāhu ʿanhā* about this, who sent her back to ask them: "Why are you turning away from the ways of Rasūlullāh *sallallāhu ʿalayhi wa sallam*? He used to continue sleeping on people's beds."

Hadrat Maymūnah *radiyallāhu ʿanhā* would occasionally take loans. She took a large loan on one occasion. Someone said to her: "How will you pay it back?" She replied: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'When a person has an intention to pay back his debt, Allāh *taʿālā* personally takes it upon Himself to pay it for the person.'"

Note: Glory to Allāh! Look at how much conviction she had in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* teaching! It is a fact – such excellent

qualities were found among all the male and female Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* bless us with such qualities as well. Āmīn. (compiler)

Demise

By a strange coincidence, Hadrat Maymūnah *radiyallāhu ʿanhā* passed away in Sarif – the very same place where she married Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* performed her *janāzah salāh* and lowered her into her grave. It is mentioned in the *Sihāh* that when her *janāzah* was carried, Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu* said: "This is the wife of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Do not shake the bier too much. Handle it gently."

There are differences of opinion with regard to the year of her demise. But the correct opinion is that she passed away in 51 A.H. May Allāh *taʿālā* be pleased with her. (*Siyar as-Sahābah*, vol. 6, p. 87)

Umm al-Mu'minīn Hadrat Safīyyah *radiyallāhu 'anhā*

Name and lineage

Her actual name was Zaynab. She came into the specific share of Rasūlullāh *sallallāhu 'alayhi wa sallam* after the Khaybar expedition. The share which falls specifically into the lot of the imām or ruler is referred to as Safīyyah by the Arabs. This is why she is known by this name.

Hadrat Safīyyah *radiyallāhu 'anhā* enjoys a royal lineage from both her paternal and maternal sides. Her father was Huyayy ibn Akhtab who was the chief of the Banū Nadīr tribe and a descendant of Hadrat Hārūn *'alayhis salām*. Her mother, Dard, was the daughter of Samwāl, the leader of the Qurayzah. These two tribes (Banū Nadīr and Qurayzah) were considered to be the most distinguished tribes of the Banū Isrā'īl. They had settled down in the northern parts of Arabia since a long time.

Marriage

Hadrat Safīyyah *radiyallāhu 'anhā* was first married to Salām ibn Mishkam Qurazī. When he divorced her, she married Kinānah ibn Abī Lahqīq who was the nephew of Abū Rāfi', a senior trader of the Hijāz and chief of Khaybar. Kinānah was killed in the battle of Khaybar. When all the prisoners of war from Khaybar were gathered, Hadrat Dihyah Kalbī *radiyallāhu 'anhu* asked Rasūlullāh *sallallāhu 'alayhi wa sallam* for a slave

woman. Rasūlullāh *sallallāhu ʿalayhi wa sallam* permitted him to choose whomever he likes. He chose Hadrat Safīyyah *radiyallāhu ʿanhā*. But a Sahābī came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said: "You gave Safīyyah, the noble woman of the Banū Nadīr and Qurayzah to Dihyah!? She is suited to none except you." What he meant was that she could not be treated like ordinary women. And so, Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave another slave woman to Dihyah, freed Hadrat Safīyyah and married her.

The marriage was consummated in Sahbā on his return from Khaybar. Whatever food was available was gathered and presented as the *walīmah* meal. When they left Sahbā, Rasūlullāh *sallallāhu ʿalayhi wa sallam* seated her on his camel and covered her with his cloak. This was like an announcement informing the people that she is now one of his pure wives.

Appearance and character

She was a bit short and beautiful. She possessed many merits. *Usud al-Ghābah* states:

كانت عاقلة من عقلاء النساء

"She was from among the intelligent women."

كانت صفية عاقلة حليمة فاضلة

"Safīyyah was an intelligent, forbearing and distinguished woman."

Hadrat Safīyyah *radiyallāhu ʿanhā* loved Rasūlullāh *sallallāhu ʿalayhi wa sallam* a lot. When he fell ill, she exclaimed with sorrow: “If only your illness was transferred to me.” The other pure wives began looking at her, so Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “She is speaking the truth.”

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also loved her tremendously and would show his affection for her on every occasion.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was on a journey and his pure wives were with him. Hadrat Safīyyah’s *radiyallāhu ʿanhā* camel fell ill. Hadrat Zaynab *radiyallāhu ʿanhā* had an extra camel so he asked her to lend it to Hadrat Safīyyah. She replied: “Do you want me to give my camel to that Jew?” Rasūlullāh *sallallāhu ʿalayhi wa sallam* became displeased with Zaynab *radiyallāhu ʿanhā* and did not go to her for two months.

On one occasion, Hadrat ʿĀ’ishah *radiyallāhu ʿanhā* spoke in a mocking tone about Hadrat Safīyyah’s height [she was a bit short]. So Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “O ʿĀ’ishah! You have made such a serious statement that if it was mixed in the ocean, it will make it muddy.”

While on the hajj journey, Hadrat Safīyyah’s camel sat down and she was left in the rear [of the caravan]. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed by her, he found her weeping and crying. He wiped her tears with his shawl and

blessed hands. The more he wiped her tears, the more she cried. (*Siyar as-Sahābah*, vol. 6, p. 90)

Demise

Hadrat Safīyyah *radiyallāhu ʿanhā* passed away in Ramadān 50 A.H. and was buried in Jannatul Baqīʿ. She was sixty years old at the time. She left behind 100 000 (dirhams or dīnārs) and wrote one third of it in favour of her Jewish nephew.

Note: Glory to Allāh! We learn from this that it is not a materialistic trait to leave behind wealth as inheritance. (compiler)

Sayyidah Hadrat Zaynab *radiyallāhu ʿanhā*

Birth

She is the eldest daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She was born ten years before prophet-hood when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was thirty years old.

Marriage

She was married to Hadrat Abū al-ʿĀs ibn ar-Rabīʿ in Makkah. He did not embrace Islam in the beginning, but did not divorce Hadrat Zaynab *radiyallāhu ʿanhā* when the idol worshippers asked him to do so. On hearing about his refusal, Rasūlullāh *sallallāhu ʿalayhi wa sallam* was very pleased and said: "Abū al-ʿĀs has proved to be a good son-in-law."

Children

Hadrat Zaynab *radiyallāhu ʿanhā* had two children, ʿAlī and Umāmah *radiyallāhu ʿanhumā*. According to one narration, ʿAlī passed away when he was an infant. But narrations in general state that he reached an age of maturity. Ibn ʿAsākir *rahimahullāh* states that he was martyred in the battle of Yarmūk, and he was seated behind Rasūlullāh *sallallāhu ʿalayhi wa sallam* during the Conquest of Makkah. (*Siyar as-Sahābah*, vol. 6, p. 95)

https://darulifta-deoband.com/home/ur/Biography-of-Hazrat-Zainab-Radiyallahu-Anha/

Emigration

Hadrat Zaynab *radiyallāhu ʿanhā* emigrated to Madīnah Munawwarah in 2 A.H. after the battle of Badr. Hadrat Abū al-ʿĀs ibn ar-Rabīʿ then emigrated a few years later and embraced Islam. Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed a second marriage for them. She remained in his marriage until the end.[1]

Demise

She passed away in 8 A.H. She was bathed by Hadrat Umm Ayman, Hadrat Saudah, Hadrat Umm Salamah and Hadrat Umm ʿAttīyyah *radiyallāhu ʿanhunna*. The method of bathing her was shown to them by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He performed the *janāzah salāh*, went personally into her grave, and lowered her into it. The effects of grief and sadness were visibly seen on his blessed face. May Allāh *taʿālā* illuminate her grave. (*Siyar as-Sahābah*, vol. 6, p. 95)

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[1] Maulānā ʿĀshiq Ilāhī Bulandshahrī: *Rasūlullāh kī Sāhibzādiyā*, p. 16.

https://darulifta-deoband.com/home/en/

Sayyidah Hadrat Ruqayyah *radiyallāhu ʿanhā*

Birth

She is the second daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. She was born when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was thirty three years old.

Marriage

She was first married to ʿUtbah, the son of Abū Lahab. This marriage took place before prophet-hood. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* third daughter, Hadrat Umm Kulthūm *radiyallāhu ʿanhā*, was married to ʿUtaybah, another son of Abū Lahab. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was commissioned as a Prophet and he announced his call towards Islam, Abū Lahab got his sons together and said: "If you do not divorce the daughters of Muhammad (*sallallāhu ʿalayhi wa sallam*), I will sever all ties with you." Both sons carried out their father's wish. Rasūlullāh *sallallāhu ʿalayhi wa sallam* got Hadrat Ruqayyah *radiyallāhu ʿanhā* married to Hadrat ʿUthmān *radiyallāhu ʿanhu*.

General conditions

Hadrat ʿUthmān *radiyallāhu ʿanhu* emigrated to Abyssinia in the fifth year of prophet-hood. Hadrat Ruqayyah *radiyallāhu ʿanhā* accompanied him. When she returned, Makkah had become even more dangerous than before. She therefore

emigrated a second time, and Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not know much about her condition. A woman informed Rasūlullāh *sallallāhu ʿalayhi wa sallam* that she had seen her. Rasūlullāh *sallallāhu ʿalayhi wa sallam* made *duʿā'* for her and said: "Hadrat ʿUthmān is the first person after Hadrat Ibrāhīm and Hadrat Lūt *ʿalayhimas salām* who made *hijrah* with his wife."

This time, she remained for a longer period in Abyssinia. The Muslims of Abyssinia received information that Rasūlullāh *sallallāhu ʿalayhi wa sallam* intends emigrating to Madīnah Munawwarah. So some of them, including Hadrat ʿUthmān and Hadrat Ruqayyah, returned to Makkah. They then obtained Rasūlullāh's *sallallāhu ʿalayhi wa sallam* permission to emigrate to Madīnah Munawwarah. They proceeded and stayed over in the house of Aus ibn Thābit *radiyallāhu ʿanhu* who was the brother of Hadrat Hassān ibn Thābit *radiyallāhu ʿanhu.*

Children

During her stay in Abyssinia, a son was born to her and he was named ʿAbdullāh. A fowl pecked him on his face one day and he passed away. He was six years old at the time. Hadrat Ruqayyah *radiyallāhu ʿanhā* did not have any children after ʿAbdullāh.

Appearance

Hadrat Ruqayyah *radiyallāhu ʿanhā* was an attractive woman. Zurqānī *rahimahullāh* states:

كانت بارعة الجمال

"She was a woman of captivating beauty." (*Siyar as-Sahābah*, vol. 6, p. 99)

Demise

The battle of Badr took place in 2 A.H. Hadrat Ruqayyah *radiyallāhu ʿanhā* was afflicted with measles and she was experiencing much discomfort. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was making preparations for Badr at the time. When he departed for the battle, he instructed Hadrat ʿUthmān *radiyallāhu ʿanhu* to tend to her. Hadrat Ruqayyah *radiyallāhu ʿanhā* passed away on the very day when Hadrat Zayd ibn Hārithah *radiyallāhu ʿanhu* entered Madīnah to announce the victory at Badr. Rasūlullāh *sallallāhu ʿalayhi wa sallam* could not be present in her *janāzah* because of the battle. But when he was informed of her demise upon his return, he was extremely grief-stricken. He went to her grave and said: "ʿUthmān ibn Mazʿūn departed first. Now you may also join him." This statement caused the women to wail and weep. Hadrat ʿUmar *radiyallāhu ʿanhu* got up to whip them. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* held his hand and said: "There is nothing wrong in crying.

But to wail and weep is a Satanic act, and we should abstain from it."

Hadrat Fātimah *radiyallāhu ʿanhā* came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and sat down near the grave. She continued crying and Rasūlullāh *sallallāhu ʿalayhi wa sallam* continued wiping her tears with his clothes. May Allāh *taʿālā* be pleased with all of them.

Sayyidah Hadrat Umm Kulthūm *radiyallāhu ʿanhā*

Name and lineage

She is the third daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and is well known by her *kunnīyyat*.

Marriage

Hadrat Umm Kulthūm *radiyallāhu ʿanhā* was married to ʿUtaybah, the second son of Abū Lahab. She had not left her parents home as yet when her husband, acting under Abū Lahab's orders, divorced her. When Hadrat Ruqayyah *radiyallāhu ʿanhā* passed away in 3 A.H., Hadrat ʿUthmān *radiyallāhu ʿanhu* married her in Madīnah in Rabīʿ al-Awwal. He enjoys this distinguished position and is therefore known as Dhun Nūrayn (the one who married two lights [daughters] of Rasūlullāh *sallallāhu ʿalayhi wa sallam*). Hadrat Umm Kulthūm *radiyallāhu ʿanhā* remained in Hadrat ʿUthmān's *radiyallāhu ʿanhā* marriage for six years and passed away. She did not have any children.

Demise

She passed away in Shaʿbān 9 A.H. Rasūlullāh *sallallāhu ʿalayhi wa sallam* was very much pained by her demise. When he sat at her grave, tears began flowing from his eyes. Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed her *janāzah salāh*. Hadrat Abū Talhah, Hadrat ʿAlī, Fadl ibn ʿAbbās, and Usāmah ibn Zayd *radiyallāhu ʿanhum* lowered

her into the grave. May Allāh *taʿālā* illuminate her grave. (*Siyar as-Sahābah*, vol. 6, p. 100)

Sayyidah Hadrat Fāṯimah az-Zahrā' *radiyallāhu ʿanhā*

Name, lineage and birth

Her name is Fāṯimah, and she is the fourth and youngest daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

The author of *al-Isābah* says that Hadrat Fāṯimah *radiyallāhu ʿanhā* was born when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was forty one years old.

Madā'inī says that she was born when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was thirty five years old. The Quraysh were busy with the construction of the Kaʿbah at the time and Rasūlullāh *sallallāhu ʿalayhi wa sallam* was also occupied with them.

Bravery

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was instructed by Allāh *taʿālā* to convey Islam and to invite the people towards the oneness of Allāh *taʿālā*, the Quraysh became his enemies and began inflicting various types of torments on him.

On one occasion Rasūlullāh *sallallāhu ʿalayhi wa sallam* was performing salāh near the Kaʿbah. Some of the Quraysh were seated nearby when a wretched person among them made a challenge by saying: "Such and such family has slaughtered a camel. Which of you has the courage to bring its intestines, blood and excreta and place it between

his [Rasūlullāh's *sallallāhu ʿalayhi wa sallam*] shoulders when he goes into prostration?"

On hearing this, the most wretched of those who were seated there got up, brought all these filthy items and placed them on Rasūlullāh's *sallallāhu ʿalayhi wa sallam* shoulders. Consequently, he could not get up from *sajdah*. On seeing him in this condition, these people began laughing, and they laughed so much that they began falling onto each other.

Someone went and informed Hadrat Fāṭimah *radiyallāhu ʿanhā* about what transpired. She was a young woman at the time. She rushed to Rasūlullāh *sallallāhu ʿalayhi wa sallam,* removed all the impurity from him, cast it aside, and reprimanded them. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* completed his salāh, he made *duʿā'* against them three times. It was his practice to make a *duʿā'* three times. And when he asked Allāh *taʿālā* for anything, he repeated it three times. First he made a general *duʿā'* against the Quraysh by saying:

أللهم عليك بقريش

"O Allāh! Punish the Quraysh."

He then made a separate *duʿā'* against each of those who were present by mentioning them by name. Rasūlullāh *sallallāhu ʿalayhi wa sallam* eventually emigrated to Madīnah Munawwarah in

order to save himself from the torments of the Quraysh.

Marriage

Rasūlullāh *sallallāhu ʿalayhi wa sallam* got Hadrat Fāṯimah *radiyallāhu ʿanhā* married to Hadrat ʿAlī *radiyallāhu ʿanhu* in 2 A.H. for a dowry of 400 *mithqāl* of silver. She was 15 years and 5½ months at the time. Hadrat ʿAlī *radiyallāhu ʿanhu* was 21 years and 5 months old. (*al-Istīʿāb*)

On the day when she was to be sent to her husband's house, Rasūlullāh *sallallāhu ʿalayhi wa sallam* took her with Hadrat Umm Ayman *radiyallāhu ʿanhā* before the *ʿishā salāh* to Hadrat ʿAlī's house. He went to her house again after the *ʿishā salāh* and asked her to bring some water. She brought water in a cup, Rasūlullāh *sallallāhu ʿalayhi wa sallam* took some into his mouth, then sprinkled some of it on her chest and head, and made this *duʿā'* to Allāh *taʿālā*:

أَللَّهُمَّ إِنِّيْ أُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيْمِ

"O Allāh! I place her and her progeny under Your protection from the accursed Satan."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then sprinkled some water between her shoulders. He asked Hadrat ʿAlī *radiyallāhu ʿanhu* to bring some water, rinsed his mouth with it, sprinkled it on his chest, head and shoulders, and made the same *duʿā'* which he made for Hadrat Fāṯimah *radiyallāhu ʿanhā*. He returned home after this.

The famous attendant of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Hadrat Anas *radiyallāhu ʿanhu* also related details with regard to the marriage of Hadrat Sayyidah Fāṯimah *radiyallāhu ʿanhā* and Hadrat ʿAlī *radiyallāhu ʿanhu*. He relates: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked me to summon Abū Bakr, ʿUmar, ʿUthmān, ʿAbd ar-Rahmān *radiyallāhu ʿanhum* and a few Ansār. When they arrived and took their seats, Rasūlullāh *sallallāhu ʿalayhi wa sallam* read the marriage sermon and said: 'Allāh *taʿālā* instructed me to get ʿAlī married to Fāṯimah. I want you to be witness to the fact that I got ʿAlī married to Fāṯimah for a dowry of 400 *mithqāl* of silver provided ʿAlī agrees to it.' Hadrat ʿAlī *radiyallāhu ʿanhu* was not present at the time." Some narrations also mention 500 dirhams.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* then asked for dry dates in a tray and said: "Those in whose hands the dates fall may take them." They all did this, and Hadrat ʿAlī *radiyallāhu ʿanhu* entered by then. Rasūlullāh *sallallāhu ʿalayhi wa sallam* smiled when he saw him and said: 'Allāh *taʿālā* instructed me to get you married to Fāṯimah for a dowry of 400 *mithqāl* of silver. Do you agree to this?" He replied: "I agree to it, O Rasūlullāh!" When Hadrat ʿAlī expressed his approval, Rasūlullāh *sallallāhu ʿalayhi wa sallam* made this *duʿā'*:

جَمَعَ اللهُ بَيْنَكُمَا وَأَعَزَّ جَدَّكُمَا وَبَارَكَ عَلَيْكُمَا وَأَخْرَجَ مِنْكُمَا كَثِيْرًا طَيِّبًا

"May Allāh *taʿālā* keep you together, bestow you with good fortune, shower His blessings on you, and bring forth many pure offspring from you."

Household effects

It is mentioned in *al-Isābah* that Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave Hadrat Fāṯimah *radiyallāhu ʿanhā* the following items for her house: a mat [to sleep on], a leather pillow which was filled with date leaves, two grinding stones, and two water skins. One narration mentions four pillows.

Walīmah

Hadrat ʿAlī *radiyallāhu ʿanhu* had a *walīmah* (meal provided by the husband after the consummation of the marriage) the next day. He presented whatever he had, viz. wheat bread, dates, *harīrah* (flour cooked with milk), cheese, and the meat of sheep.

Distribution of work after the walīmah

Hadrat ʿAlī *radiyallāhu ʿanhu* did not have any workers. The domestic work used to be done by both husband and wife. Rasūlullāh *sallallāhu ʿalayhi wa sallam* distributed their work as follows: Hadrat Fāṯimah *radiyallāhu ʿanhā* will do the work which was related to inside the house, e.g. sieving the flour, making dough, cooking food, making the beds, sweeping, etc. Hadrat ʿAlī *radiyallāhu ʿanhu* will do the work which is related to outside the house.

Children

Hadrat ʿAlī *radiyallāhu ʿanhu* did not enter into a second marriage for as long as Hadrat Fāṯimah *radiyallāhu ʿanhā* was alive. Rasūlullāh's *sallallāhu ʿalayhi wa sallam* progeny spread through her. His sons all passed away before puberty. His daughter, Hadrat Umm Kulthūm *radiyallāhu ʿanhā* did not have any children. His progeny of Hadrat Zaynab *radiyallāhu ʿanhā* and Hadrat Ruqayyah *radiyallāhu ʿanhā* did not continue. All the *sayyids* who are present today, and whose blessings the east and west are enjoying, are from the progeny of Hadrat Fāṯimah *radiyallāhu ʿanhā*.

Hadrat Hasan *radiyallāhu ʿanhu* was the first to be born. He was named by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He called out the *adhān* in his ears, and on the day of the *ʿaqīqah* (seventh day after birth) he asked Hadrat Fāṯimāh *radiyallāhu ʿanhā* to give in charity silver which is equal to the weight of his hair. When she weighed it, it was equal to or slightly less than one dirham.

When the second son born, Rasūlullāh *sallallāhu ʿalayhi wa sallam* named him Husayn. A narration of *Abū Dā'ūd* and *Nasa'ī* states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* performed the *ʿaqīqah* for both, Hasan and Husayn *radiyallāhu ʿanhumā*.

When the third son was born, Rasūlullāh *sallallāhu ʿalayhi wa sallam* named him Muhassin. These three names were the names of the three sons of Hadrat Hārūn *ʿalayhis salām*. His sons

names were Shibr, Shabbīr and Mushabbir (Hasan, Husayn and Muhassin are the translations of these names).

Note: We learn a Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* from this. It is preferable to name one's children after pious and righteous people.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* visits Hadrat Fātimah *radiyallāhu ʿanhā* at her house

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* got Hadrat Fāṯimah *radiyallāhu ʿanhā* married to Hadrat ʿAlī *radiyallāhu ʿanhu*, he visited her the same day. He used to go often to her house, enquire about her, and play with her children.

There was an argument between Hadrat ʿAlī *radiyallāhu ʿanhu* and Hadrat Fāṯimah *radiyallāhu ʿanhā* on one occasion so Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to their house and reconciled them. When he left their house, someone said to him: "When you entered, you did not look very happy. But now the signs of happiness are visibly seen on your face?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "Why should I not be happy when I reconciled my two beloveds?"

Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to her house on another occasion and noticed that Hadrat ʿAlī *radiyallāhu ʿanhu* was not present. When he asked Hadrat Fāṯimah *radiyallāhu ʿanhā* for his whereabouts, she replied: "We had an

argument, so he left the house in anger and did not come here for his *qaylūlah* (siesta)." Rasūlullāh *sallallāhu ʿalayhi wa sallam* addressed a person: "Go and see where he is." The person went to look for him, returned and said: "He is sleeping in the musjid." Rasūlullāh *sallallāhu ʿalayhi wa sallam* went to the musjid, saw him sleeping, and noticed the sheet fallen off his side, causing soil from the ground to attach itself on his body. Rasūlullāh *sallallāhu ʿalayhi wa sallam* began wiping the soil off and said:

قُمْ أَبَا تُرَاب، قُمْ أَبَا تُرَاب

"Get up, O you who are in the soil. Get up, O you who are in the soil."

The author of *Fath al-Bārī* extracts several points from this incident:

1. When a person is angry, it is permissible to joke with him in a manner which would remove his anger.

2. It is an excellent practice to pacify one's son-in-law and remove his displeasure.

3. A father can enter his daughter's house without his son-in-law's permission when he knows that he will not disapprove.

Religious upbringing

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was sent into this world by Allāh *taʿālā* for training and

purifying the *ummah*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not excuse anyone from his training and spiritual purification. He would instil the fear of Allāh *taʿālā* in all his wives, children, beloveds and family members, and make them mindful of the Hereafter.

When the following verse was revealed:

وَأَنْذِرْ عَشِيْرَتَكَ الأَقْرَبِيْنَ

Rasūlullāh *sallallāhu ʿalayhi wa sallam* warned his family members and relatives about the punishment of the Hereafter. He took the names of some of the tribes and relatives, and said to them: "Save yourselves from the punishment of the Hereafter because I will not be able to avail you in any way." (*Musnad* of Imām Ahmad ibn Hambal *rahimahullāh*) (*Rasūlullāh sallallāhu ʿalayhi wa sallam kī sāhibzādiyā*)

Her innate modesty

Hadrat Fātimah *radiyallāhu ʿanhā* said to Asmā' bint 'Umays *radiyallāhu ʿanhā*: "I dislike the cloth which is wrapped around the female corpses because the size of the body is visible from it." She said: "O daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam*! Can I tell you about something which I saw in Abyssinia?" She then asked for a few branches of date trees, bent them and placed a cloth over them. On seeing this, Hadrat Fātimah *radiyallāhu ʿanhā* said: "This is excellent."

Ibn ʿAbd al-Barr *rahimahullāh* writes: “She is the first woman in Islam whose corpse was covered in this way.” (*Siyar Aʿlām an-Nubalāʾ*, vol. 4, p. 128)

Note: From this we can gauge Hadrat Fātimah’s *radiyallāhu ʿanhā* modesty and absolute importance to *purdah*. This ought to serve as a lesson and admonition for the women of this *ummah*. In fact, they ought to be ashamed of walking around semi-naked in public and still have the audacity of claiming love for Hadrat Fātimah *radiyallāhu ʿanhā*. (compiler)

Heart-rending incidents

In his exceptional book, *al-Murtadā*, Hadrat Maulānā Sayyid Abul Hasan Hasanī Nadwī *rahimahullāh* mentions Hadrat Fātimah *radiyallāhu ʿanhā* with much emotion and sentiment. On reading it, my [Muhammad Qamar az-Zamān] heart was filled with joy and emotion. Although I have completed my discussion on her, I consider it an honour to quote what the learned Maulānā wrote. Inspiration is from Allāh *taʿālā* alone.

Hadrat Maulānā Abūl Hasan ʿAlī Nadwī’s *rahimahullāh* article follows:

She is Fātimah Zahrā, a piece of the heart of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* be pleased with her and may He please her. She is the youngest daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and his most beloved. It is narrated that she was born before prophet-

hood. Madā'inī also affirms this. According to one narration, she was born one year and a few days before prophet-hood. She was married to Hadrat ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu* in the beginning of Muharram 2 A.H.[1]

It is established from the *al-Amālī* of Shaykh Abū Jaʿfar at-Tūsī that on the occasion of Hadrat Fātimah's *radiyallāhu ʿanhā* marriage, Hadrat Abū Bakr *radiyallāhu ʿanhu* played a major role in preparing, selecting and purchasing her *jahīz* (the household effects and other items normally taken by a bride to her matrimonial home).[2]

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* and Hadrat Umm Salamah *radiyallāhu ʿanhā* also took a special part in preparing Hadrat Fātimah's *radiyallāhu ʿanhā jahīz* and preparing the house of Hadrat ʿAlī and Hadrat Fātimah *radiyallāhu ʿanhumā.*[3]

Rasūlullāh's *sallallāhu ʿalayhi wa sallam* progeny is continuing only through her. She was 15 years

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[1] *Al-Isābah*, vol. 8, p. 54 (Dār an-Nasfah, Cairo, Egypt). This narration is authentic as stated in chapter two (from Shaykh al-Islam Shāh Walī Allāh Dehlawī *rahimahullāh*), and also on the basis that Hadrat Hasan *radiyallāhu ʿanhu* was born in 3 A.H.

[2] Refer to *Kitāb al-Amālī* of Shaykh Abū Jaʿfar at-Tūsī (a Shīʿah scholar), final Najaf edition.

[3] Ibn Mājah: *Kitāb an-Nikāh, Bāb al-Walīmah* – quoted from the book *Ruhamā' Baynahum* of Maulānā Muhammad Nāfiʿ.

and 5 ½ months old at the time of her marriage to Hadrat ʿAlī ibn Abī Tālib *radiyallāhu ʿanhu*.

Tabarānī *rahimahullāh* narrates that Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* used to say: "I have not seen anyone better than Fāṯimāh after her noble father [Rasūlullāh *sallallāhu ʿalayhi wa sallam*]."

ʿAbd ar-Razzāq *rahimahullāh* narrates from Ibn Jurayj that Fāṯimah was the youngest daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the most beloved to him. Abū ʿUmar (with whose affirmation I am convinced) said: "The eldest of his daughters was Zaynab *radiyallāhu ʿanhā*, then Ruqayyah *radiyallāhu ʿanhā*, followed by Umm Kulthūm *radiyallāhu ʿanhā* and then Fāṯimah *radiyallāhu ʿanhā*." (*Musnad Fāṯimah az-Zahrā'* of Suyūṯī)

Hadrat ʿAbd ar-Rahmān ibn Abī Nuʿaym narrates from Abū Saʿīd al-Khudrī *radiyallāhu ʿanhu*:

سيدة نساء أهل الجنة

"Fāṯimah is the chief of the women of Paradise."

The *Sahīh* of Imām Bukhārī and Imām Muslim *rahimahumallāh* narrate from Miswar ibn Makhramah who said that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said the following while he was on the pulpit:

فاطمة بضعة مني، يؤذيني ما أذاها ويُريبني ما رابها

"Fāṯimah is a piece of my body. I am pained by whatever causes pain to her, and I am grieved by whatever causes her grief."

Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* narrates: "I saw Fāṯimah approaching one day and her walk was exactly like Rasūlullāh's *sallallāhu ʿalayhi wa sallam*."

Hadrat ʿAlī *radiyallāhu ʿanhu* did not enter into any marriage for as long as she was alive. ʿUqbah ibn Yarīm narrates from Abū Thaʿlabah al-Khushanī who said: "When Rasūlullāh *sallallāhu ʿalayhi wa sallam* returned from a battle or a journey, it was his practice to go directly to the musjid and perform two *rakʿats* of salāh. He would then proceed to visit Hadrat Fāṯimah *radiyallāhu ʿanhā* and thereafter his pure wives."

ʿĀ'ishah bint Talhah *radiyallāhu ʿanhā* narrates from Hadrat Umm al-Mu'minīn ʿĀ'ishah *radiyallāhu ʿanhā* who said: "I have not seen anyone more similar in speech and mannerisms to Rasūlullāh *sallallāhu ʿalayhi wa sallam* than Fāṯimah *radiyallāhu ʿanhā*."[1]

Hadrat Fāṯimah *radiyallāhu ʿanhā* was very concerned about Rasūlullāh's *sallallāhu ʿalayhi wa sallam* happiness and pleasure, and did not consider anything more dear than it. There are many examples of the natural demands of fatherly

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[1] Ibn ʿAbd al-Barr al-Qurṯubī: *al-Istīʿāb fī Maʿrifatil Aṣ-ḥāb*, vol. 4, pp. 374-377.

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love and children's natural love for parents. We are quoting just a few in this regard:

1. Hadrat ʿAbdullāh ibn ʿUmar *radiyallāhu ʿanhumā* narrates: "When Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to depart on a journey, the last thing he would do before his departure was to meet Fāṭimah *radiyallāhu ʿanhā.* And when he returned, she was the first person whom he would go to meet."

When he returned from the expedition to Tabūk, he learnt that Hadrat Fāṭimah *radiyallāhu ʿanhā* bought a small square cloth which is used to cover the head; and she dyed it with saffron. And she placed a curtain over her door or (the narrator is not sure) laid a carpet in her house. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* saw all this, he turned around and went into the musjid. Hadrat Fāṭimah *radiyallāhu ʿanhā* called for Hadrat Bilāl *radiyallāhu ʿanhu* and asked him to find out why Rasūlullāh *sallallāhu ʿalayhi wa sallam* stood at her door and then went back. Hadrat Bilāl *radiyallāhu ʿanhu* asked him and he replied: "I saw these items in her house." He went to her and informed her of what Rasūlullāh *sallallāhu ʿalayhi wa sallam* said. She immediately removed the curtain which was placed over the door, the other new items which she had, and removed the new dress which she was wearing, and wrapped herself in her old patched shawl. When Hadrat Bilāl *radiyallāhu ʿanhu* informed Rasūlullāh *sallallāhu ʿalayhi wa sallam* of all this, he went to her house and said: "You must

continue living in this way. May my parents be sacrificed for you."[1]

2. Hadrat Ibn ʿUmar *radiyallāhu ʿanhu* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* went towards Fāṯimah's house one day but did not enter. He stood outside and left. When Hadrat ʿAlī came home, she informed him about it. He went to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and asked him the reason. He replied: "I saw a curtain suspended over her door. Of what importance are these worldly things to us!?" The narrator says: "The curtain was printed." The narrator continues: "ʿAlī went and informed Fāṯimah of what Rasūlullāh *sallallāhu ʿalayhi wa sallam* said. She sent him back asking Rasūlullāh *sallallāhu ʿalayhi wa sallam* what she should do with the curtain. She will carry out his instructions. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Send it to the house of such and such person, they need it." (ibid)

3. Hadrat Thaubān *radiyallāhu ʿanhā*, the slave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Whenever Rasūlullāh *sallallāhu ʿalayhi wa sallam* went on a journey, the last thing he would do is visit Fāṯimah before his departure. And on his

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[1] Imām Hammād ibn Is-hāq ibn Ismāʿīl (199-267 A.H.): *Kitāb Tarakah an-Nabī sallallāhu ʿalayhi wa sallam wa as-Subul al-latī wajjahahā fīhā*. Researched by Doctor Diyā' al-ʿUmrī (Jāmiʿah Islāmīyyah Madīnah Munawwarah edition), printed in 1404 A.H./1984, p. 56 (as quoted from *Sahīh Bukhārī* and *Abū Dā'ūd*). Ibn Shāhīn also narrated it through al-Qalūsī.

return, he would go to visit her first. He returned from a battle once and saw a curtain over Fāṯimah's door, and Ḥasan and Ḥusayn were made to were silver male bangles. On seeing this, he stopped and did not enter. Ḥaḏrat Fāṯimah *raḏiyallāhu ʿanhā* realized why Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* did not enter. She immediately removed the curtain, and the bangles from the children's hands. The two began crying and went towards Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. He took the bangles and said: 'O Thaubān! Give these to such and such family. These people (referring to Fāṯimah, Ḥasan and Ḥusayn) are my family, and I do not approve of them enjoying such worldly items. O Thaubān! Bring a necklace made of date leaves for Fāṯimah, and two bangles made of ivory.'"[1]

The strong and deep bond which she had with Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* was understandable, after all, he was her father, her Prophet, her leader, and the Prophet and beloved of the entire world. Her heart-rending statement which she made at the time of his demise is more eloquent and effective than a lengthy eulogy. When Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* was buried, she asked: "O Anas! How were you able to

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[1] *Sunan Abī Dā'ūd, Musnad Aḥmad ibn Ḥambal* and *Ibn Mājah.*

pour sand over Rasūlullāh!?”[1] (In other words, with what heart were you able to do this?)

Hadrat Fāṯimah *radiyallāhu ʿanhā* passed away six months after Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He had consoled her previously by informing her that she will be the first from his family to join him. He had also said to her: “Does it not please you that you will be the leader of the women of Paradise?”[2]

ʿAbd ar-Razzāq *rahimahullāh* narrates from Ibn Jurayj that Fāṯimah was the youngest daughter of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the most beloved to him. Abū ʿUmar (with whose affirmation I am convinced) said: “The eldest of his daughters was Zaynab *radiyallāhu ʿanhā*, then Ruqayyah *radiyallāhu ʿanhā*, followed by Umm Kulthūm *radiyallāhu ʿanhā* and then Fāṯimah *radiyallāhu ʿanhā*.”[3]

Demise

Imām Mālik *rahimahullāh* narrates from a transmission (*sanad*) which commences with Hadrat Jaʿfar Sādiq *rahimahullāh* and ends with Sayyidunā Zayn al-ʿĀbidīn *rahimahullāh*. It states: Hadrat Fāṯimah *radiyallāhu ʿanhā* passed away

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[1] *Sahīh Bukhārī, Bāb Marad an-Nabī sallallāhu ʿalayhi wa sallam wa wafātuhu.*

[2] *Al-Bidāyah wa an-Nihāyah*, vol. 6, p. 332.

[3] *Musnad Fāṯimah az-Zahrā’* of Suyūṯī.

between *maghrib* and *ʿishā*. On hearing about her demise, Hadrat Abū Bakr, Hadrat ʿUmar, Hadrat Zubayr and Hadrat ʿAbd ar-Rahmān ibn ʿAuf *radiyallāhu ʿanhum* went to her house. When her body was brought for the *janāzah salāh*, Hadrat ʿAlī *radiyallāhu ʿanhu* requested Hadrat Abū Bakr *radiyallāhu ʿanhu* to lead them in the salāh. Hadrat Abū Bakr replied: "How can I do that in your presence!?" Hadrat ʿAlī *radiyallāhu ʿanhu* said: "Yes, step forward. By Allāh, no one but you will perform the salāh." Hadrat Abū Bakr *radiyallāhu ʿanhu* led them in the salāh, and she was buried the very same night.[1]

The *Tabaqāt* of Ibn Saʿd states: Mitraf ibn ʿAbdillāh al-Yasāri informed us from ʿAbd al-Aʿlā ibn Abī Musāwir, from Hammād, who narrates from Ibrāhīm who said: Abū Bakr *radiyallāhu ʿanhu* performed the *janāzah salāh* of Hadrat Fāṭimah *radiyallāhu ʿanhā* with four *takbīrs* (saying *Allāhu akbar*).[2]

According to the narration of Wāqidī *rahimahullāh*, Hadrat Fāṭimah *radiyallāhu ʿanhā* passed away on the 3rd of Ramadān 11 A.H.[3] She was buried on Saturday night, 3rd Ramadān. She had the

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[1] This narration is corroborated by a narration of al-Basrī and Ibn as-Simmān (*aṭ-Ṭabaqāt al-Kubrā* of Ibn Saʿd, vol. 8, p. 29, Dār Sādir, Beirut).

[2] Ibn Saʿd: *aṭ-Ṭabaqāt al-Kubrā*, vol. 8, p. 29, Dār Sādir, Beirut.

[3] *Al-Isābah fī Tamīz as-Sahābah*, vol. 4, p. 380.

following children from Hadrat ʿAlī *radiyallāhu ʿanhu*: Hasan, Husayn, Muhassin, Umm Kulthūm and Zaynab. May Allāh *taʿālā* be pleased with all of them. (*al-Bidāyah wa an-Nihāyah*, vol. 5, p. 293; *al-Murtadā*, pp. 140-146)

Hadrat Umm Sulaym bint Milhān *radiyallāhu ʿanhā*

Name and lineage

Her name was Sahlah or Ramlah, her *kunnīyyat* was Umm Sulaym, her mother was Mulaykah bint Mālik, and her father was Milhān.

Merit and virtue

A few Ahādīth have been narrated by Hadrat Umm Sulaym *radiyallāhu ʿanhā*. These are narrated from her by Hadrat Anas, Hadrat Ibn ʿAbbās, Zayd ibn Thābit, Abū Maslamah, and ʿAmr ibn ʿĀsim *radiyallāhu ʿanhum*. People used to ask rulings to her. There was a difference of opinion between Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu* and Hadrat Zayd ibn Thābit *radiyallāhu ʿanhu*, and so, they appointed her as their arbitrator. They did not consider it below their dignity to ask her.

She came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion and said: "O Rasūlullāh! Allāh *taʿālā* is not ashamed of the truth. When a woman has a wet dream, does she have to take a bath?" Umm al-Mu'minīn Hadrat Umm Salamah *radiyallāhu ʿanhā* was overhearing the question and she burst out laughing and said: "You have embarrassed the women. Do women ever experience wet dreams!?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Why not? How else will a child be similar in appearance to his mother?"

Note: Glory to Allāh! Several things were learnt from Hadrat Umm Sulaym's question. May Allāh *taʿālā* reward her. (compiler)

Character

Hadrat Umm Sulaym *radiyallāhu ʿanhā* possessed many excellent qualities. She was a very patient and independent woman.

Hadrat Abū Talhah *radiyallāhu ʿanhu* came to her once and said: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* is hungry. If you have any food, send it to him." She wrapped a few *rotīs* in a cloth and asked Hadrat Anas *radiyallāhu ʿanhu* to give them to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was in the musjid at the time and a few Sahābah *radiyallāhu ʿanhum* were seated. On seeing Hadrat Anas *radiyallāhu ʿanhu*, Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked: "Has Abū Talhah sent you?" He replied: "Yes." He asked: "For food?" He replied: "Yes." Rasūlullāh *sallallāhu ʿalayhi wa sallam* proceeded with all the Sahābah who were present to the house of Hadrat Abū Talhah. On seeing such a large group of people, he became worried and said to Umm Sulaym: "What will we do now? The food is so little and Rasūlullāh *sallallāhu ʿalayhi wa sallam* has come with a group of people." Hadrat Umm Sulaym replied with absolute confidence: "Allāh and His Rasūl *sallallāhu ʿalayhi wa sallam* know more about these matters."

When Rasūlullāh *sallallāhu ʿalayhi wa sallam* entered the house, Umm Sulaym presented the

same *rotīs* and some curry. By Allāh's power, there was much blessing in the food and all the people ate to their fill.

Marriage

Hadrat Anas *radiyallāhu ʿanhu* narrates: Abū Talhah proposed to Umm Sulaym and she replied: "O Abū Talhah! Are you not aware of the fact that the god which you are worshipping is made from a tree which sprouted from the ground, and which such and such Abyssinian carved?" He replied: "Yes, I know that." Umm Sulaym said: "Do you have no shame that you are worshipping a god which was made from a tree which sprouted from the ground and was carved by such and such Abyssinian? If you embrace Islam, I will not ask you for any dowry." He said: "Let me think about it." He then departed and after thinking and pondering over the matter, he returned and said:

أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

"I testify that there is none worthy of worship except Allāh and I testify that Muhammad is the Messenger of Allāh."

Umm Sulaym said: "O Anas! Get me married to Abū Talhah."

Hadrat Anas narrates: One of Abū Talhah's sons fell ill. While Abū Talhah was gone out of the house, his son passed away. Upon his return, he asked: "How is my son?" Umm Sulaym replied: "He is in a better condition than what he was." She

then presented his meal to him. After eating, they went to bed, engaged in conjugal relations, and when they were over, she said: “Your son has passed away.”

The next morning Abū Talhah went to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and related the incident to him. He asked: “Did you engage in conjugal relations last night?” He replied: “Yes.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “O Allāh! Bless both of them.” Consequently, a son was born to them. Abū Talhah asked me [Anas *radiyallāhu ʿanhu*] to take him to Rasūlullāh *sallallāhu ʿalayhi wa sallam* together with a few dates. On reaching Rasūlullāh *sallallāhu ʿalayhi wa sallam* he asked: “Did you bring anything with you?” I replied: “Yes, I have some dates.” Rasūlullāh *sallallāhu ʿalayhi wa sallam* took them, chewed them, and after removing them from his mouth, placed some in the child’s mouth. He then named him ʿAbdullāh. (*Bukhārī* and *Muslim*, as quoted in *Sifatus Safwah*, vol. 2, p. 67)

Children

She had entered into two marriages. She had Hadrat Anas *radiyallāhu ʿanhu* from her first husband, and two sons from Hadrat Abū Talhah *radiyallāhu ʿanhu*, viz. Abū ʿUmayr and ʿAbdullāh. Abū ʿUmayr passed away as an infant, while ʿAbdullāh’s progeny spread. (*Siyar as-Sahābah*, vol. 6, p. 131)

Demise

Hadrat Umm Sulaym *radiyallāhu ʿanhā* was martyred in 3 A.H. in the battle of Uhud. She was with the group of women in this battle. May Allāh *taʿālā* be pleased with her. (*Ahd Nubūwwat mei Bargazīdah Khawātīn*, p. 48)

Hadrat Asmā' bint Abī Bakr *radiyallāhu 'anhumā*

Name and lineage

Her name is Asmā' and her title is Dhāt an-Nitāqayn (the woman who had two girdles). She is the daughter of Hadrat Abū Bakr *radiyallāhu 'anhā*, and her mother's name was Qatlah bint 'Abd al-'Uzzā. She was born 26 years before the *hijrah*.

Marriage and acceptance of Islam

She was married to Hadrat Zubayr ibn 'Awwām *radiyallāhu 'anhu*. Like her husband, she was one of the early adherents to Islam. According to Ibn Is-hāq *rahimahullāh*, she was the 18th person to embrace Islam.

Speaking the truth

Hadrat Asmā' *radiyallāhu 'anhā* was naturally inclined towards piety. Rasūlullāh *sallallāhu 'alayhi wa sallam* was performing *salātul kusūf* (salāh performed during a solar eclipse) on one occasion. The salāh was quite long, so she started looking here and there. There were two women standing near her, one was fat, and another quite thin. So she consoled herself and thought to herself that she ought to be able to stand longer than them. However, this salāh continued for a few hours. Hadrat Asmā' *radiyallāhu 'anhā* fell unconscious and the people had to sprinkle water on her [to get her up].

Ibn Mulaykah narrates that when she had a headache, she would hold her head and say: “This is because of my sins. And my sins are far more than what Allāh *taʿālā* has been forgiving.”

Speaking out the truth was her distinguishing trait. Her frankness before a tyrant like Hajjāj ibn Yūsuf is in itself a testimony to this. He was seated on the pulpit on one occasion. Hadrat Asmā’ *radiyallāhu ʿanhā* entered with her slave girl and asked: “Where is the *amīr*?” When she was informed, she went near Hajjāj. On seeing her, he said: “Your son had spread blasphemy in the house of Allāh. This is why Allāh inflicted a very painful punishment on him.” Hadrat Asmā’ *radiyallāhu ʿanhā* responded forcefully: “You are a liar. He was not a blasphemer. Rather, he was one who kept fast constantly, he was a pious man, and he used to spend the night in worship.” (*Siyar as-Sahābah*, vol. 6, p. 154)

Spending in Allāh’s cause

Hadrat Asmā’ *radiyallāhu ʿanhā* was a very generous woman. At first, she used to weigh and count whatever she spent. But she began spending a lot when she heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: “Do not hoard and do not count [how much you spend]. Instead, give as much as you can in charity.” She used to advise her daughters and women of her house saying: “Do not wait until you have more than what you need before you can give in charity. If you are going to wait for such a time, it will never come. This is because your needs will constantly increase. And if

you continue giving in charity, you will never suffer any loss."

Note: The more poverty and need these people experienced, the more avenues they found to spend in Allāh's cause. These days people generally complain of poverty and difficult conditions. But it is virtually impossible to find someone who has to tie rocks to his stomach in order to repulse hunger, or who experiences starvation for several days continuously. (*Hikāyāt Sahābah*)

Demise

Hadrat Asmā' *radiyallāhu ʿanhā* passed away one week after the martyrdom of Hadrat ʿAbdullāh ibn Zubayr *radiyallāhu ʿanhu*. This was in Jumādā al-Ukhrā 73 A.H. and she was 100 years old at the time. May Allāh *taʿālā* be pleased with her. (*Siyar as-Sahābah*)

Hadrat Asmā' bint Yazīd *radiyallāhu ʿanhā*

Name, lineage and acceptance of Islam

Her name is Asmā', her *kunnīyyat* is Umm Salamah, and her father's name is Yazīd. She embraced Islam after the *hijrah* and came to Rasūlullāh *sallallāhu ʿalayhi wa sallam* with a few other women in order to pledge allegiance to him.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was seated in an assembly with a few Sahābah *radiyallāhu ʿanhum*. She said: "I have come with a message on behalf of the Muslim women. Allāh *taʿālā* sent you for the guidance of everyone – men and women. We have followed you and believed in you, but our condition is totally different from that of the men. We are in *purdah* and so, we do not attend the Friday congregation and other congregational salāhs. On the other hand, the men attend the Friday congregation and other congregational salāhs, they visit the sick, they attend the *janāzah salāh*, they go for hajj; and the greatest thing of all, they go for jihād. When they are occupied in all these activities, we remain in our homes, we tend to their children, we safeguard the homes, and we spin fabric for sewing clothes. Will we be rewarded in such a situation?"

After hearing her speech, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to the Sahābah *radiyallāhu ʿanhum*: "Have you ever heard a woman speaking in this way?" They replied: "No." Rasūlullāh

sallallāhu ʿalayhi wa sallam said to Hadrat Asmā' *radiyallāhu ʿanhā*: "It is extremely essential for a woman to gain her husband's pleasure. If she fulfils her responsibilities as a wife and acts in a manner which is pleasing to her husband, then she will receive the same rewards as her husband." (*Siyar as-Sahābah*, vol. 6, p. 166)

Character

She used to be in the service of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. On one occasion she was holding the stirrup of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* camel, 'Adbā', when revelation came down to him. She relates: "The revelation was so weighty that I feared the camel's legs would break."

Hadrat Asmā' *radiyallāhu ʿanhā* used to remain in Rasūlullāh's *sallallāhu ʿalayhi wa sallam* presence most of the time. She was seated nearby one day when he spoke about Dajjāl. His house people began weeping and crying. He checked on them and returned, but the same condition prevailed. He asked them: "Why are you crying?" Hadrat Asmā' *radiyallāhu ʿanhā* said: "Our slave girls prepare the dough while we are extremely hungry. Before they can make the *rotīs* ready, we become restless out of extreme hunger. Now how will we be able to bear the famine and hunger which will spread when Dajjāl arrives?"

Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "On that day, glorifying Allāh *taʿālā* and mentioning His greatness (*tasbīh wa takbīr*) will

save you from hunger." He added: "There is no need to cry. If I am alive at the time, I will certainly come to your defence and combat Dajjāl. If not, Allāh *taʿālā* will protect every Muslim."

Note: Glory to Allāh! What a great consolation for sinners like us.

أَللَّهُمَّ احْفَظْنَا مِنْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِيْنَ

"O Allāh! Safeguard us against him through Your mercy. O You who are the most Merciful of those who show mercy." (compiler)

Demise

According to ʿAllāmah Ibn Kathīr *rahimahullāh*, she passed away in 69 A.H. and was buried in Bāb as-Saghīr in Damascus. May Allāh *taʿālā* be pleased with her.

Hadrat Umm Ayman *radiyallāhu ʿanhā*

Name and lineage

Her name was Barakah, her *kunnīyyat* was Umm Ayman, her father was Thaʿlabah and she was from Abyssinia. She was the slave woman of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* father, ʿAbdullāh. She lived with ʿAbdullāh since childhood, and when he passed away, she lived with Hadrat Āminah and took care of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. After Hadrat Āminah passed away, she had the honour of embracing Islam.

Marriage

She was married to ʿUbayd ibn Zayd who was from the family of Hārith ibn Khazraj. When he passed away, Rasūlullāh *sallallāhu ʿalayhi wa sallam* got her married to his beloved, Hadrat Zayd ibn Hārithah *radiyallāhu ʿanhu*.

General conditions

She also joined the Muslims when they emigrated to Abyssinia, and then went to Madīnah when Rasūlullāh *sallallāhu ʿalayhi wa sallam* emigrated to Madīnah. She participated in the battle of Uhud. She used to provide the people with water and tend to those who were injured. She also took part in the battle of Khaybar.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed away in 11 A.H. Umm Ayman *radiyallāhu ʿanhā*

was very grieved and was crying. Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* consoled her by saying that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was now receiving far more from Allāh *taʿālā* and there was no need to cry. She replied: "I am fully aware of that. I am crying because the system of divine revelation has stopped and we are now deprived of this blessed system."

Note: Glory to Allāh! What excellent words of cognition! (compiler)

Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* were greatly affected by her words and they also started to cry.

Hadrat ʿUmar *radiyallāhu ʿanhu* passed away in 23 A.H. When Umm Ayman *radiyallāhu ʿanhā* was informed of his death, she wept profusely. People asked: "What is your reason for crying now?" She replied: "Weakness has now come into Islam because it enjoyed strength and authority through Hadrat ʿUmar."

Her lofty position

Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to accord a lot of honour to her. He used to say: "Umm Ayman is my mother." He would go to her house quite often. He visited her one day and she offered him a drink. Rasūlullāh *sallallāhu ʿalayhi wa sallam* hesitated in having it so Umm Ayman became displeased. (She had brought up Rasūlullāh *sallallāhu ʿalayhi wa sallam* and felt

some pride over it. Her displeasure was out of love).

Demise

ʿAllāmah Ibn Hajar *rahimahullāh* and ʿAllāmah Dhahabī *rahimahullāh* state that Umm Ayman *radiyallāhu ʿanhā* passed away five months after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* be pleased with her.

Hadrat Khaulah bint Thaʿlabah *radiyallāhu ʿanhā*

Name, lineage and acceptance of Islam

Her name was Khaulah and her father's name was Thaʿlabah.

She was from among those righteous people who embraced Islam at the beginning and whom Allāh *taʿālā* favoured with *īmān*. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* arrived in Madīnah, Khaulah *radiyallāhu ʿanhā* had the honour of pledging *bayʿah* to him.

Conditions

Hadrat Khaulah *radiyallāhu ʿanhā* was an Ansārī woman who was well known for her sweet and eloquent speech. She was blessed with eloquence, excellent expression, and speech which silenced all. She held a high position in the caliphate of Hadrat ʿUmar *radiyallāhu ʿanhu*. It is narrated that Hadrat ʿUmar *radiyallāhu ʿanhu* passed by her while he was a caliph of the Muslims. Jārūd ʿAbarī *radiyallāhu ʿanhu* was also with him. Hadrat ʿUmar *radiyallāhu ʿanhā* greeted her with *salām*. She replied and said: "Sit down, O ʿUmar!" Hadrat ʿUmar *radiyallāhu ʿanhu* sat down near her and faced her. She began admonishing him and advising him in a strict and stern manner, and he continued listening to her.

She said: "O ʿUmar! Have you forgotten the days when (during the days of *jāhilīyyah*) you were

known as ʿUmayr (small ʿUmar), and you used to tend to the sheep in the markets of ʿUkkāz with your stick. In a short time you reached a lofty position and you came to be known as ʿUmar. And a short time later you were given the title of Amīr al-Muʾminīn. You should fear Allāh *taʿālā* with regard to your subjects. Remember! The person who fears the punishment of the Hereafter will have all his difficult tasks simplified for him. The person who fears death is actually fearing destruction."

Hadrat Jārūd *radiyallāhu ʿanhu* said to Hadrat Khaulah *radiyallāhu ʿanhā*: "O woman! You have spoken enough to the Amīr al-Muʾminīn." Hadrat ʿUmar *radiyallāhu ʿanhu* said: "O Jārūd! Let her be. Do you know who she is?" He replied: "No." He said: "She is the woman whose complaint Allāh *taʿālā* heard in the seventh heaven. Now can it be possible that Allāh *taʿālā* gives her a hearing and ʿUmar does not give her a hearing!? By Allāh! If she remains seated here the entire night, I will remain seated with her until she finishes speaking to me."

Hadrat Khaulah *radiyallāhu ʿanhā* is from among those Ansār women regarding whom Allāh *taʿālā* revealed verses. Allāh *taʿālā* referred to her as *mujādilah* (the woman who disputes, i.e. who talks a lot). Thereafter, the entire sūrah was named Sūrah al-Mujādilah. It is the first sūrah of the 28th *juz/pārā* of the Qurʾān. The verse reads as follows:

قَدْ سَمِعَ اللهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْ إِلَى اللهِ...

“Allāh heard the words of she who was disputing with you about her husband and complaining before Allāh.” (Sūrah al-Mujādilah, 58: 1)

Demise

She was certainly alive during the caliphate of Hadrat ʿUmar *radiyallāhu ʿanhu*. The date of her death could not be ascertained with certainty. Allāh *taʿālā* knows best.

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By the grace of Allāh *taʿālā*, we have reached the end of the blessed discussion on the Sahābah and Sahābiyāt *radiyallāhu ʿanhum*. We now take the honour of relating the biographies of the Tābiʿīn. May Allāh *taʿālā* – through His grace – enable us to complete it and inspire us to emulate them. (compiler)

THE TĀBIʿŪN

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ النَّاسِ قَرْنِيْ الَّذِيْنَ يَلُوْنِيْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ. (مسلم، كتاب الفضائل).

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "The best of people are those of my era who follow me [the Sahābah], then those who follow them [the Tābiʿūn], then those who follow them [the Taba' Tābiʿūn]."

We learn from this that the second level is of the Tābiʿūn who benefited directly from the Sahābah *radiyallāhu ʿanhum*, conveyed their teachings and instructions in their totality to the *ummah*, and left an excellent example for the Muslim *ummah* in every department of knowledge and practice.

May Allāh *taʿālā* reward them with the best of rewards.

The head of the Tābiʿūn Hadrat Imāmunā al-Aʿzam Abū Hanīfah an-Nuʿmān *rahimahullāh*

Name and *kunnīyyat*

His name is Nuʿmān ibn Thābit ibn Zūtī, and his *kunnīyyat* is Abū Hanīfah. ʿAllāmah Muhammad ibn Yūsuf Dimishqī *rahimahullāh* writes:

"I heard from my friend ʿAllāmah Badr ad-Dīn ʿAlāʾī Hanafī who narrates from Imām Muhīyy ad-Dīn Muhammad ibn Sulaymān Kāfijī who said: The word "Hanīfah" refers to an ink pot in the Iraqi language. The Imām always had an ink pot with him, and so, people began addressing him as Abū Hanīfah."

Some people are of the opinion that he had a daughter by the name of Hanīfah, and so, he got the *kunnīyyat*, Abū Hanīfah (the father of Hanīfah). But other scholars say that he had just one son by the name of Hammād. He had no other children. (*Tadhkiratun Nuʿmān*, p. 73)

Birth, physical features, appearance

He was born in Kūfah in 80 A.H. during the caliphate of ʿAbd al-Malik ibn Marwān. ʿAllāmah Khatīb Baghdādī *rahimahullāh* quotes from Abū Nuʿaym *rahimahullāh* who said: "Imām Abū Hanīfah *rahimahullāh* had a charming face, he was well dressed, applied excellent perfume, held good assemblies, was very big hearted, and was very concerned about his companions."

Imām Abū Yūsuf *rahimahullāh* says: "Imām Sāhib *rahimahullāh* was of average height – he was not too short nor too tall. He was extremely forbearing and tolerant. He would not backbite even an enemy. He would treat his fellow brothers with affection and concern."

Imām Abū Hanīfah is a Tābiʿī

ʿAllāmah Khwārizmī *rahimahullāh* writes:

اتفق العلماء على أنه روى عن أصحاب رسول الله صلى الله عليه وسلم لكنهم اختلفوا في عددهم.

The *ʿulamāʾ* unanimously state that Imām Abū Hanīfah *rahimahullāh* narrated traditions from several Sahābah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, but they differ on the number of Sahābah."[1]

Ibn Khalikān *rahimahullāh* states that Imām Aʿzam *rahimahullāh* met four Sahābah *radiyallāhu ʿanhum* and heard Hadīth from them. They are: Hadrat Anas ibn Mālik *radiyallāhu ʿanhu* and Hadrat ʿAbdullāh ibn Abī Aufā *radiyallāhu ʿanhu* in Kūfah, Hadrat Sahl ibn Saʿd as-Sāʿidī *radiyallāhu ʿanhu* in Madīnah Munawwarah, and the last Sahābī to pass away, Hadrat Abū at-Tufayl ʿĀmir ibn Wāthilah *radiyallāhu ʿanhu* in Makkah Mukarramah.

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[1] Maulānā ʿAbd al-Qayyūm Haqqānī: *Difāʿ Imām Abū Hanīfah*, p. 52.

Hāfiz Dhahabī *rahimahullāh* quotes from Imām Sāhib *rahimahullāh* who said that he saw Hadrat Anas ibn Mālik *radiyallāhu ʿanhu* on several occasions. (*Siyar as-Sahābah*, vol. 7, p. 609)

Worship and spiritual exercises

Just as Hadrat Imām Aʿzam *rahimahullāh* enjoyed a distinguished position as regards his intellect, insight, knowledge and juristical acumen, he occupied a distinguished position in worship and spiritual exercises. This is certainly worthy of emulation and an excellent example for us. From this we learn that a person who has been bestowed with such worship and spiritual exercises can most certainly not be deprived of spiritual affinity and the wealth of cognition.

Our imāms and jurists were also *sāhib-e-nisbat*

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "Our *mashā'ikh* and *auliyā'* were filled with *nisbat* (affinity with Allāh *taʿālā*) and spiritual bounties. In like manner, our jurists (*fuqahā'*) were also blessed with this bounty. Without this, Allāh *taʿālā* would not have inspired them to render such great services to Islam. This fact is clearly seen from their worship, spiritual exercises, and character and mannerisms."

Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* describes the nature and excessiveness of Hadrat Imām Sāhib's *rahimahullāh* worship as follows:

“When he used to go for hajj, he would remain engrossed by day and night in his concern over the quest for the Hereafter and salvation on that day. Ibn Abī Rawwād relates: “I saw Abū Hanīfah *rahimahullāh* in thought for ten days. During this period, I did not see him sleep at night nor take a rest for a single moment during the day. I saw him fully occupied in *tawāf*, salāh or teaching.” He adds: “I have not come across anyone more resolute than Abū Hanīfah *rahimahullāh* when it came to performing *tawāf*, optional salāh and teaching rules and regulations.” (*Khayrāt al-Hisān*)

Khārijah says: “There are four people who completed the entire Qur’ān in one *rakʿat* inside the Kaʿbah. Imām Abū Hanīfah *rahimahullāh* is one of them.”

A narration states: “In his final hajj, Imām Abū Hanīfah *rahimahullāh* stood inside the Kaʿbah and read half the Qur’ān while standing on one leg, and the other half while standing on the other leg. He then made this *duʿā’*: ‘O Allāh! I recognized You fully in accordance with my ability. But I was unable to fulfil the right of Your worship. So pardon my defective service by virtue of my complete recognition.’ A voice was heard from one corner of the Kaʿbah saying: ‘You recognized Me very well and you served Me with absolute sincerity. We have forgiven you and your genuine followers.’” (*Khayrāt al-Hisān*)

Abū Mutī‘ relates: “No matter which part of the night I went into the *matāf* (the area around the Kaʿbah where *tawāf* is performed), I saw Abū

Hanīfah and Sufyān performing *tawāf*." (*Aʿyān al-Hujjāj*, vol. 1, p. 110)

Hadrat Maulānā ʿAbd al-Hayy Firangīmahallī *rahimahullāh* writes: "Hadrat Zufar *rahimahullāh* relates: Hadrat Imām Abū Hanīfah *rahimahullāh* stayed over at our place once and he spent the entire night repeating this verse:

وَالسَّاعَةُ أَدْهٰى وَأَمَرُّ

"The Final Hour is most grievous and extremely bitter." (Sūrah al-Qamar, 54: 46)

He also relates: Imām Abū Hanīfah *rahimahullāh* was following another person in the *ʿishā salāh* who read Sūrah az-Zilzāl. After the salāh, Imām Abū Hanīfah waited for the people to depart, and remained in the musjid until the morning. He was holding his beard and saying:

يَا مَنْ يَّجْزِيْ مِثْقَالَ ذَرَّةٍ خَيْرًا خَيْرًا، وَيَا مَنْ يَّجْزِيْ مِثْقَالَ ذَرَّةٍ شَرًّا شَرًّا، أَجِرْ عَبْدَكَ النُّعْمَانَ مِنَ النَّارِ.

"O You who will recompense every single good with reward! O You who will punish for every single evil with punishment. Free Your servant Nuʿmān [referring to himself] from the Hell-fire." (*Iqāmatul Hujjah*, p. 13)

Note: It becomes absolutely clear from this admonitory incident of Hadrat Imām Aʿzam *rahimahullāh* that together with the bounties of knowledge and jurisprudence, he was blessed with

a lofty rank of fear for Allāh *taʿālā*. As per Allāh's *taʿālā* statement, this is a quality which Allāh-fearing *ʿulamā'* possess. Allāh *taʿālā* says:

إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

"From His servants, it is the *ʿulamā'* who fear Allāh."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also said:

وَاللهِ إِنِّيْ لأَعْلَمُهُمْ بِاللهِ وَأَشَدُّهُمْ لَهُ خَشِيَّةً

"By Allāh! From among people, I possess the most knowledge about Allāh, and I am the most fearful of Him."

The above incident proves that just as Imām Abū Hanīfah *rahimahullāh* was at the forefront in emulating the external Sunnahs of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he proved to be on a very lofty level in emulating his internal and spiritual Sunnahs. In other words, he was a true and genuine inheritor of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* external and internal knowledge, sciences, conditions and attributes.

Hadrat Murshidī Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "Just as we consider it essential to emulate and follow the words of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, we should consider it necessary to emulate his conditions of fear, humility, servitude, etc." Inspiration is from Allāh *taʿālā* alone. (compiler)

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Noble character

We will now relate a few incidents describing the noble character of Imām Aʿzam *rahimahullāh*. These really emanate from the heart, as the saying goes:

نَعْنِيْ بِالأَخْلاَقِ مَا هُوَ مِنْ أَعْمَالِ الْقُلُوْبِ (كنز العمال)

"When we talk of character, we are referring to the actions of the heart."

Walīd ibn Qāsim *rahimahullāh* says: "Imām Abū Hanīfah *rahimahullāh* was unparalleled in his ability to fathom the conditions of his students. He would see to the needs of the needy, tend to the one who was sick, if a student or his relative passed away, he would attend the funeral, if a calamity afflicted someone, he would try to fulfil his needs. He was a very noble-minded person."

Abū Muhammad Hārithī narrates from Abū Muʿādh who said: "Imām Abū Hanīfah *rahimahullāh* was aware of my regular visits to Sufyān Thaurī *rahimahullāh*. There was some competition between the two as is the norm among contemporaries. But this competition did not stop Imām Abū Hanīfah *rahimahullāh* from seeing to my needs and giving me his time. He was a very forbearing, pious and dignified man. Allāh *taʿālā* combined noble qualities in him."

Note: There is a saying:

"Being contemporaries is bound to cause mutual ill-feeling."

But the true *'ulamā'* and *mashā'ikh* are pure from this quality as well. The truth is the basis according to them, and so, they accept it. They do not entertain any other motives. This has been the practice of all our elders. (compiler)

'Āsim ibn Yūsuf relates: A person stood in one side of the musjid and began hurling abuses and obscenities at Imām Abū Hanīfah *rahimahullāh*. Imām Sāhib *rahimahullāh* neither silenced him, paid any heed to him, nor gave him any reply. In fact, he even prohibited his companions from saying anything to him. When Imām Sāhib *rahimahullāh* completed delivering his lesson and stood up, the person followed him. When he reached the door of his house, he turned around towards the man and said: "O young man! This is my house. If you want to continue speaking, you may do so without any fear." The youngster was very ashamed by this.

Note: Such was his forbearance and tolerance which was actually the special attribute of Rasūlullāh *sallallāhu 'alayhi wa sallam* and whom he was emulating. (compiler)

'Abdullāh ibn Marzabān narrates that Imām Abū Hanīfah *rahimahullāh* said: I would occasionally take my respected mother to the assembly of

http://darulilm.wordpress.com

ʿUmar ibn Dharr. On returning from it, if she had any doubt about any aspect of his talk, she would send me to ask him about it. If I were to explain the issue to her, she would not accept it. I would therefore go to ʿUmar ibn Dharr and tell him: 'My mother needs an explanation concerning this issue, and she instructed me to ask you.' He would reply: 'Are you asking someone like me [when you are far more knowledgeable than me]!?' I would reply: 'Yes, my mother instructed me to ask you.' He would say: 'Very well, you teach me the answer, and I will convey it to you.' And so, I would teach the answer to him, he would say it to me, and I would then go to my mother and tell her that this is what ʿUmar ibn Dharr said."

Note: Such was his obedience to his mother as emphasised in the Qur'ān and Hadīth. (compiler)

Ibrāhīm ibn Saʿīd Jauharī narrates: "I was in the assembly of Amīr al-Mu'minīn Hārūn ar-Rashīd when Imām Abū Yūsuf *rahimahullāh* entered. Harūn ar-Rashīd said: 'Abū Yūsuf! Describe Abū Hanīfah's mannerisms to me.' Imām Abū Yūsuf said: 'Allāh *taʿālā* says:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ

"He does not utter a single word without there being a watcher with him, ever-ready." (Sūrah Qāf, 50: 18)

Furthermore, Allāh *taʿālā* hears the speech of every speaker.

Imām Abū Yūsuf *ra<u>h</u>imahullāh* continues: "I know Abū <u>H</u>anīfah to be a person who was very strict in ensuring the prohibitions of Allāh *taʿālā* are not committed and he himself desisted from committing them. He would never say anything about the *Dīn* of Allāh *taʿālā* unless he had absolute knowledge about it. He desired Allāh *taʿālā* to be obeyed and not disobeyed. He remained aloof from the worldly people of his time. He did not desire worldly honour. He would remain silent for lengthy periods. He would constantly ponder and reflect in the wide field of knowledge. He would neither talk nonsense nor engage in idle talk. If he was asked a question and he knew its answer, he would give the answer. If it was something which he did not learn from his teacher, he would resort to *qiyās* (analogical reasoning) in accordance with the truth and then follow it. He was one who safeguarded himself and his *Dīn*. He would spend his knowledge and wealth open-handedly. He was very independent of all people – he would never have any ulterior motives. He was very distant from back-biting. Whenever he spoke of anyone, he would speak in praise of him."

On hearing this, Hārūn ar-Rashīd *ra<u>h</u>imahullāh* said: "Such is the character of the righteous servants of Allāh *taʿālā*."

Abū Mu'ayyad Khwārizmī narrates from Muʿāfī ibn ʿImrān Mo<u>s</u>ulī who said: "Imām Abū <u>H</u>anīfah *ra<u>h</u>imahullāh* possessed ten such qualities which if just one of them is found in a person, he will become the leader and ruler of his people. They

are: (1) piety, (2) rectitude, (3) juristical acumen, (4) seeing to the needs of people, (5) always turning his attention to things of benefit, (6) remaining silent most of the time, (7) correctness in speech, (8) helping the one who is afflicted irrespective of whether he is a friend or a foe, (9) self-respect, (10) correct pondering and reflecting." (*Tadhkiratun Nuʿmān*, p. 272)

Note: What excellent qualities which are most worthy of practising on. Inspiration is from Allāh *taʿālā* alone. (compiler)

Imām Abū Hanīfah *rahimahullāh* had a Jewish neighbour whose toilet waste water used to fall in Imām Abū Hanīfah's house. He would sweep it daily and throw it in the refuse dump, but he never let the Jewish neighbour come to know of this. The Jew eventually learnt of this after ten years. He went to Imām Abū Hanīfah *rahimahullāh*, cried before him, and became a Muslim.

Note: Just ponder and look at the excellent fruit of patience and tolerance. It was through character of this nature that Islam spread. If we were to present the same character today, Islam will reign supreme throughout the world, and strangers will become friends. (compiler)

His acumen and insight

Hadrat Imām Abū Hanīfah *rahimahullāh* was in the presence of Hadrat Aʿmash *rahimahullāh* who is well-known in the field of *qirā'ah* and narrating

Hadīth, and is also a Tābiʿī. Imām Abū Hanīfah *rahimahullāh* was asked: “What do you have to say about such and such *mas’alah*?” He replied: “This is my answer to it.” Hadrat Aʿmash asked: “Where did you learn this?” Hadrat Imām Sāhib replied: “(1) You narrated a Hadīth to us from Sālih *rahimahullāh* who narrated it from Hadrat Abū Hurayrah *radiyallāhu ʿanhu*. (2) You narrated a Hadīth to us from Abū Wā’il who narrated it from Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu*. (3) You narrated a Hadīth to us from Abū Iyās who narrated it from Abū Masʿūd Ansārī *radiyallāhu ʿanhu* who said: Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

مَنْ دَلَّ عَلَى خَيْرٍ كَانَ لَهُ مِثْلُ أَجْرِ عَمَلِهِ

“The person who guides another towards doing a good deed shall receive the same reward as the one who does it.”

Imām Abū Hanīfah *rahimahullāh* said in answer to another question: “You narrated a Hadīth to us from Abū Sālih from Hadrat Abū Hurayrah *radiyallāhu ʿanhu* who narrated that a person asked: ‘O Rasūlullāh! I was performing salāh in my house when a person suddenly came in, and I felt good [about the fact that he saw me performing salāh].’ Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

لَكَ أَجْرَانِ أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ

“You shall receive two rewards; one for keeping your deed a secret, and one for it becoming known.”’

Imām Abū Hanīfah *rahimahullāh* said in reply to a third question: “(1) You narrated a Hadīth to us from Hakam from Abū Mijlaz, from Hudhayfah *radiyallāhu ʿanhu* from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (2) You narrated a Hadīth to us from Abū Sālih, from Abū Hurayrah *radiyallāhu ʿanhu* from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (3) You narrated a Hadīth to us from Abū Zuhayr from Hadrat Jābir *radiyallāhu ʿanhu* from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. (4) You narrated a Hadīth to us from Yazīd Ruqāshī from Hadrat Anas *radiyallāhu ʿanhu* from Rasūlullāh *sallallāhu ʿalayhi wa sallam*.”

On hearing this, Hadrat Aʿmash *rahimahullāh* said:

حسبك، ما حدثتك في مئة يوم حدثتني في ساعة، ما علمت أنك تعمل بهذه الأحاديث، يا معشر الفقهاء، أنتم الأطباء ونحن الصيادلة، وأنت أيها الرجل، أخذت بكلا الطرفين.

“Enough! You explained to me in a short while what I related to you in 100 days. I did not know that you practise on these Ahādīth. O assembly of jurists! You are the physicians while we are merely pharmacists [dispensers of medication]. And as for you [O Abū Hanīfah]! You are both – a physician and a pharmacist.” (*Athar al-Hadīth ash-Sharīf fī Ikhtilāf al-A’immah wa al-Fuqahā’*)

An incident portraying his insight

Abū al-Qāsim ibn Kā'ūs narrates from Hasan ibn Ziyād who said: A person buried some wealth and forgot where he buried it. He searched for it but could not find it. He went to Imām Abū Hanīfah *rahimahullāh* and explained the situation to him. Imām Sāhib *rahimahullāh* asked: "Is this a juristical issue which I can explain to you!? Okay, go and spend the entire night in salāh, and tomorrow you will remember where you buried it." The person went back, and when night came, he began performing salāh. Before one quarter the night could pass, he remembered where he had buried his wealth. He went and informed Imām Sāhib who said to him: "I knew Satan will not allow you to perform salāh the entire night. He would rather have you to remember the place. Why did you not spend the entire night in salāh as a way of giving thanks to Allāh *taʿālā*?" (*Tadhkiratun Nuʿmān*)

Imām Sāhib's reply to an atheist

I now relate an extraordinary reply of Imām Sāhib *rahimahullāh* to a question posed by an atheist.

An atheist of his time asked him: "What proof do you have that Allāh *taʿālā* created this universe? I say that this world came into existence on its own." Imām Sāhib replied: "I will prove to you that this world did not come into existence on its own. Rather, it was Allāh *taʿālā* who created it. However, I will prove it in a large assembly so that you do not have a chance to deny it."

The time and place was set, and the atheist arrived together with his friends and supporters. A large group of people assembled when they heard about Imām Sāhib's meeting with an atheist. But Imām Sāhib could not reach at the appointed time. When he was quite delayed, the atheist and his supporters began saying: "You see, the Imām has lost all courage." He was still speaking in this tone when Imām Sāhib arrived and addressed the assembly saying: "Brothers! I was delayed and I beg your pardon. But listen to the reason why I was delayed. I left home and there is a river which crosses my path. I did not see any boat with which I could cross the river. I was quite worried and thought to my self that if I do not reach on time, people will make accusations against me. Anyway, there was a huge tree on the bank of the river. It suddenly got cut on its own and it fell. Timbers were produced from it on its own and a boat came into existence. I boarded it, crossed the river quickly, and am now standing before you."

The atheist said: "I cannot speak to such a liar and deceiver who can fabricate such a lie. A tree can fall on its own, but it is not possible for timbers to be made on their own. Neither can a boat be constructed on its own, nor can it cross a river without someone to steer it."

When he completed his speech, Imām Sāhib *rahimahullāh* stood up and said: "Brothers! Ask him: if a tree cannot be chopped off on its own, when timbers cannot be made on their own, when a ship cannot be constructed on its own, when a

ship cannot sail from one end to the other on its own, how can such a huge universe be created on its own? How can the earth, skies, sun, moon and everything else come into existence on their own? They are all in constant motion and change positions all the time, yet there is no change in them."

Imām Sāhib's *rahimahullāh* reply left the atheist dumbfounded. The assembly chanted *Allāhu akbar* (Allāh is the greatest) and the atheist fled from there. (quoted from *Sadā'-e-Madīnatul 'Ulūm*, west Bengal)

The *'ulamā'* testify in favour of Imām Sāhib's intellectual acumen

Shaddād ibn Hakīm *rahimahullāh* says: "I have not seen an *'ālim* greater than Abū Hanīfah *rahimahullāh*."

Makkī ibn Ibrāhīm *rahimahullāh* said while speaking about Imām Sāhib: "He was the greatest *'ālim* of his time."

Wakī' *rahimahullāh* says: "I have not met an *'ālim* who possessed more juristical acumen than Abū Hanīfah, and who performed salāh better than him."

Nadar ibn Shumayl *rahimahullāh* says: "People did not have knowledge of jurisprudence. Abū Hanīfah *rahimahullāh* came and awakened them in this regard."

Yahyā ibn Saʿīd al-Qattān *rahimahullāh* says: "We cannot speak a lie before Allāh *taʿālā*. The fact of the matter is that we did not learn *fiqh* from anyone better than Abū Hanīfah. This is why we chose most of his opinions."

Yahyā ibn Maʿīn *rahimahullāh* says: "When issuing *fatāwā*, Yahyā ibn Saʿīd used to adopt the opinions of the Kūfans [Hanafī scholars]."

Hadrat Imām Shāfiʿī *rahimahullāh* says: "If a person wants to acquire proficiency in *fiqh*, it is essential for him to cling to Imām Abū Hanīfah and his students because all people are dependent on him in jurisprudence."

Yahyā ibn Maʿīn *rahimahullāh* says: "*Fiqh* is the prerogative of Abū Hanīfah and no one else."

Jaʿfar ibn Rabīʿ *rahimahullāh* says: "I remained in the company of Abū Hanīfah for five years. I have not come across any person as silent as him. But when he was asked any question on *fiqh*, he would open up and flow like the ocean."

ʿAbdullāh ibn Dā'ūd *rahimahullāh* says: "It is an essential duty on the Muslims to make *duʿā'* for Abū Hanīfah after their salāh." He said while speaking about him: "He collated the Sunnahs of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the rulings of *fiqh* for the *ummah*."

Rauh ibn ʿUbādah *rahimahullāh* says: "I was seated with Ibn Jurayj when he received the news of the demise of Abū Hanīfah. He immediately

said: *'Innā lillāhi wa innā ilayhi rājiʿūn'*, and said: 'How sad! A major portion of knowledge has departed.'" (*Siyar Sahābah*, vol. 7, p. 609)

Note: The leader of the Tābiʿīn, Hadrat Imām Aʿzam *rahimahullāh* possessed the above-mentioned *īmānī* qualities, abundance of worship, fear for the Hereafter, and submission before Allāh *taʿālā*. These are all specifically connected to Allāh *taʿālā*. In addition to this, after reading incidents about his noble character with the creation, his forbearance, tolerance, pardoning and overlooking; it becomes clear that he had a special recognition (*maʿrifat*) of Allāh *taʿālā* and enjoyed unique affinity and love with Him. Based on all this, he was on a lofty position of proximity, acceptance, honour and rank with Allāh *taʿālā*.

Moreover, the *ʿulamā'* who were his contemporaries (who are actually Allāh's witnesses on earth) all testify and acknowledge his greatness, merits, and excellences. This clearly demonstrates his absolute *wilāyat* (close friendship with Allāh *taʿālā*). Now if an obstinate person or group makes him a target of accusation and disparagement, I can say with absolute conviction that he is directly acting on the Hadīth Qudsī:

مَنْ عَادَى لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

"I [Allāh] declare war on the person who shows any antagonism [or enmity] towards My friend." (*Bukhārī,* p. 363) We seek refuge in Allāh *taʿālā*.

I respectfully request such people to desist from hurting and castigating Hadrat Imām Sāhib *rahimahullāh* or other Imāms like him who are really the *auliyā'* of Allāh *ta'ālā*. I urge them to desist so that they may be protected from not only loss in this world and the Hereafter, but also from an evil end. Some righteous and just Salafī *'ulamā'*, such as 'Allāmah 'Abd al-'Azīz ibn 'Abdullāh ibn Bāz *rahimahullāh* have strictly prohibited criticizing and disparaging the imāms and jurists. This is quoted by Mufakkir-e-Islam Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* in his book, *Kārwān-e-Zindagī*, vol. 7, p. 12. and I mentioned it in volume seven of *Aqwāl-e-Salaf* in the discussion under 'Allāmah 'Abd al-'Azīz ibn Bāz *rahimahullāh*. I wish these statements are constantly quoted in the different periodicals so that the *ummah* could benefit from them, and we will be saved from not only having bad thoughts about others, but also from showing disrespect to them. (compiler)

Teachings and statements

1. "I did not perform any salāh in which I did not make *du'ā'* for my shaykh Hammād and every person under whom I studied and learnt."

2. Hadrat Imām Shāfi'ī *rahimahullāh* used to say: "People are in extreme need of Imām Abū Hanīfah in *fiqh*. He would not sleep at night and people used to refer to him as a *watad* (peg) because of his excessive salāh."

3. He would not sit in the shade of the wall of the person who owed him a debt. He used to say:

كُلُّ قَرْضٍ جَرَّ نَفْعًا فَهُوَ رِبًا

"Any benefit derived from a debt is interest (usury)."

4. "When a judge accepts a bribe, he is automatically *maʿzūl* (dismissed) even if the imām does not dismiss him."

5. Someone asked him as to which of these two personalities – Hadrat ʿAlqamah and Hadrat Aswad – is more superior. He replied: "We are not even qualified to talk about them, let alone deciding which of the two is superior."

Note: Glory to Allāh! Look at his humility and respect. But today there is a general sickness of discussing which of the elders is superior and who is not, when we have not even got a wind of their ranks. If only we could also emulate Hadrat Imām Aʿzam *rahimahullāh* in this regard. Many disputes will come to an end and we will be saved from futile and useless discussions. (compiler)

6. "If a person engages in so much of worship to the extent of becoming like a pillar but does not know whether *halāl* or *harām* food is entering his stomach, then not a single worship of his will be accepted."

7. “I have heard that there is no one greater in this world than a righteous *ʿālim*.” (*Tabaqāt*, vol. 1, p. 26)

8. Khatīb Baghdādī *rahimahullāh* narrates from ʿAbdullāh ibn Suhayb Kalbī *rahimahullāh* who said: “Imām Abū Hanīfah *rahimahullāh* would read this poem very often:

عَطَاءُ ذِي الْعَرْشِ خَيْرٌ مِنْ عَطَائِكُمْ–وَسَيْبُهُ وَاسِعٌ يُرْجَى وَيُنْتَظَر
أَنْتُمْ يُكَدِّرُ مَا تُعْطُوْنَ مِنْكُمْ–وَاللهُ يُعْطِيْ بِلاَ مَنٍّ وَلاَ كَدِر

“O you who are addressed! The bestowal of Allāh *taʿālā* is better than yours. His grace is very expansive – one ought to hope for it and await it. When you give anything, you count it as a favour and thereby destroy it. Allāh *taʿālā* gives without counting it as a favour and without destroying [its effects].”

9. Samīrī *rahimahullāh* narrates from Imām Abū Yūsuf *rahimahullāh* who said: “Imām Abū Hanīfah *rahimahullāh* would read this poem very often:

كَفَى حُزْنًا لاَ حَيَاةً هَنِيْئَة – ولا عملٌ يَرضَى به الإِلهُ صالِح

“When life is neither easy and comfortable, and a person does not have good deeds which please Allāh *taʿālā*, then these are sufficient to cause him worry and concern.”

Note: In essence, this is what is referred to when Allāh *taʿālā* refers to a person as having destroyed

his worldly life and his life of the Hereafter. May Allāh *taʿālā* protect us. Āmīn (compiler)

10. Imām Zufar *rahimahullāh* narrates that Imām Abū Hanīfah *rahimahullāh* said: "The person who seeks leadership before time is a disgraceful person, and he spends his life in humiliation."

11. Abū Muhammad Hārithī *rahimahullāh* narrates from Imām Zufar *rahimahullāh* who said: "I heard Imām Abū Hanīfah *rahimahullāh* saying: 'The person whose knowledge did not stop him from the prohibitions of Allāh *taʿālā* and did not prevent him from committing sins is a person who is in loss.'" (*Tadhkiratun Nuʿmān*, p. 280)

Note: Without doubt, there can be no greater loss. (compiler)

12. Hadrat ʿAbdullāh ibn Mubārak *rahimahullāh* narrates: Hadrat Imām Abū Hanīfah *rahimahullāh* said: "When a woman vacates her seat, you must not sit in her place until it gets cool."

Note: Glory to Allāh! What a great lesson in showing consideration to a woman and also safeguarding one's self against whisperings. This is proof of Imām Sāhib's piety and purity. (compiler)

13. Abū Nuʿaym Fudayl ibn Dukayn narrates: "I heard Imām Abū Hanīfah *rahimahullāh* saying: 'If the *ʿulamā'* are not the *auliyā'* (close friends) of Allāh *taʿālā* in this world and the Hereafter, no one else can be His *auliyā'*."

Note: Glory to Allāh! This is also a very important point. Presently, people do not consider even a distant connection with regard to the greatness and *wilāyat* of the *'ulamā'*. (compiler)

14. Abū 'Abdillāh Simyarī *rahimahullāh* narrates from Imām Abū Yūsuf *rahimahullāh* who said: "Imām Abū Hanīfah was asked a few questions after the *fajr salāh* and he answered them. Someone asked him: 'Did the elders of the past not consider it *makrūh* (reprehensible) to engage in any discussion after the *fajr salāh* unless it is a beneficial discussion?' Hadrat Imām Sāhib replied: 'Can there be anything more beneficial than my explaining to you what is *halāl* and what is *harām*?'"

Note: We learn from this that if it is necessary to explain rulings of the Sharī'ah after the *fajr salāh* then not only is it permissible but praiseworthy. (compiler)

15. Imām Abū Hanīfah *rahimahullāh* said: "When I am walking on the road, do not ask me any question pertaining to the *Dīn*. Also do not ask me when I am conversing with people, when I am standing, or when I am seated while leaning against something. This is because man's intellect is not focused in these situations."

Note: These are social etiquette. Unfortunately, there is little consideration for this. (compiler)

16. Abū Muhammad Hārithī *rahimahullāh* narrates from Zāfir ibn Sulaymān who said: Imām

Abū Hanīfah *rahimahullāh* was asked about Hadrat ʿAlī *radiyallāhu ʿanhu*, Hadrat Muʿāwiyah *radiyallāhu ʿanhu*, and the martyrs of the battle of Siffīn. He said: "I myself fear standing before Allāh *taʿālā* and presenting something regarding which He will question me. He will not ask me anything at all about the affairs of these people. He will only question me about what I am responsible and answerable for. It is therefore better for me to occupy myself in matters which Allāh *taʿālā* will question me."

Note: We learn the importance of abstaining from futile discussions. (compiler)

17. Sahl ibn Muzāhim narrates: I heard Imām Abū Hanīfah *rahimahullāh* saying to his companions: "If you do not intend good with this knowledge, you will not be inspired to do good."

Note: This shows the great importance of intention in Allāh's court. The *ʿulamāʾ*, students and all those involved in religious services must be very particular about intending good. May Allāh *taʿālā* inspire us all. (compiler)

18. Sahl ibn Muzāhim narrates: I heard Imām Abū Hanīfah *rahimahullāh* saying: "I am most astonished by those who make statements based on conjecture and practise on conjecture. Whereas Allāh *taʿālā* did not approve of this for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He instructed him thus:

لاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

"[O Prophet!] Do not pursue anything of which you have no knowledge." (Sūrah Banī Isrā'īl, 17: 36)

19. Some of his students narrate that he used to say: "The person who seeks *Dīnī* knowledge in order to earn of the world shall be deprived of the blessings of knowledge. Knowledge will not be firmly embedded in his heart. He does not gain any major benefit from the knowledge. The person who seeks knowledge for the sake of *Dīn* shall have blessings created for him in his knowledge. It will be firmly embedded in his heart, and students who will benefit from it will benefit from him."

20. The Imām of the people of Balkh, Hasan ibn Muhammad Laythī *rahimahullāh* says: I heard Imām Abū Hanīfah *rahimahullāh* saying: "The greatest act of obedience is *īmān* in Allāh *taʿālā*. The worst act of disobedience is *kufr* of Allāh *taʿālā*. If a person obeys Allāh *taʿālā* while engrossed in the greatest act of obedience and while abstaining from the worst act of disobedience, then if he commits any mistakes between the two, I have hope in Allāh *taʿālā* pardoning those mistakes."

Note: Glory to Allāh! What an optimistic and positive thing he taught us. (compiler)

21.Saʿīd ibn Ibrāhīm *rahimahullāh* narrates that Imām Abū Hanīfah *rahimahullāh* said to Ibrāhīm ibn Ad-ham *rahimahullāh*: "O Ibrāhīm! When you

have been inspired to engage in good worship, it would be appropriate for you to direct your attention towards knowledge as well. This is because knowledge is the root of worship, and benefits accrue from it."

Note: Just ponder how the merit of knowledge is established from this. At present, there is very little attention towards practice, and no attention whatsoever towards knowledge. As long as deeds are not accompanied with correct knowledge, there is no progress. So just as practice is necessary for knowledge, correct knowledge is necessary for correct practice. (compiler)

22. Abū Rajā' Harawī *rahimahullāh* narrates: I heard Imām Abū Hanīfah *rahimahullāh* saying: "The person who studies the science of knowledge but does not pay attention to the *fiqh* of Hadīth is like a pharmacist who dispenses medicine without knowing which medicine is beneficial for which illness until and unless the physician shows him. In like manner, the people engaged in the science of Hadīth do not understand the meaning of Hadīth until a *faqīh* (jurist) explains it to them."

23. Imām Muhammad ibn Hasan Shaybānī *rahimahullāh* narrates that Imām Abū Hanīfah *rahimahullāh* said to 'Isā ibn Mūsā, the governor of Kūfah:

كِسْرَةُ خُبْزٍ وَقَعْبُ مَاءٍ – وَفَرْدُ ثَوْبٍ مَعَ السَّلاَمَة
لاَ خَيْرَ مِنَ الْعَيْشِ فِي نَعِيْم – تَكُوْنُ مِنْ بَعْدِهِ النَّدَامَة

"A piece of bread, a cup of water, and a single garment with peace of mind is better than living a life of opulence which results in remorse and regret."

Note: A self-respecting and honourable person will never tolerate such an opulent and prosperous life. Instead, he will consider it to be worse than death. ʿAllāmah Iqbāl rightly said:

"O bird! Death is better than the sustenance in whose flight there comes a failing."

24. Jaʿfar ibn al-Ahmar *rahimahullāh* narrates: I asked a *mas'alah* to Imām Abū Hanīfah *rahimahullāh* and he gave a reply to it. I said to him: "This city will enjoy goodness and blessings for as long as Allāh *taʿālā* keeps you in it." On hearing this, he said:

خَلَتِ الدِّيَارُ فَسُدتُ غيرَ مَسدودٍ – ومِنَ العَناءِ تَفَرَّدِي بِالسُّؤدُد

"The land has become devoid of leaders, this is why I am considered to be a leader. There is no leader, and so my lonely leadership has become a calamity."

Note: Glory to Allāh! Look at the level of his humility and servitude. He is neither boastful nor proud over his knowledge and practical life. This condition is also worthy of our emulation. Inspiration is from Allāh *taʿālā* alone. (compiler)

25. Some books on the achievements of Abū Hanīfah *rahimahullāh* relate: Muhammad ibn Hafs

Bazzāz Balkhī said: "I learnt that Imām Abū Hanīfah was not present one day, and his son, Hammād, stood up to lead the people in salāh. Imām Sāhib happened to enter, pulled his son back, and sent someone else forward. When the father and son returned home after the salāh, Hammād said: 'O father! You humiliated me in the presence of everyone today.' Imām Abū Hanīfah replied: 'You had personally tried to humiliate yourself, and I saved you. Listen! Had you performed the salāh, and someone were to stand up for whatever reason and say: 'People, repeat the salāh which was performed behind this imām', people would record this incident in the books and it will remain recorded until the Resurrection.' He added: 'Listen, desist from getting involved in the affairs of people.'"

Note: Imām Sāhib *rahimahullāh* advised his son in accordance with the conditions of his time and told him to abstain from even *imāmat* as far as possible so that any obstinate person may not accuse him of anything. (compiler)

26. Muhammad ibn Muqātil *rahimahullāh* relates: "Imām Abū Hanīfah *rahimahullāh* was a silk merchant. A woman came to him one day and asked for silk fabric. He instructed his slave to take it out. The slave took it out, struck it with his hand and said: '*sallallāhu 'alā Muhammad'*. Imām Sāhib became angry and said: 'Are you speaking in praise of my fabric by sending *durūd* to Muhammad *sallallāhu 'alayhi wa sallam*!? I am

not going to sell any fabric today.'" He did not sell any fabric for the rest of the day.

Note: Glory to Allāh! Look at how much respect he had for the name of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

27. Abū Yaʿqūb Makkī narrates from Sulaymān ibn Abū Shaykh who said: "A person from Kūfah related to me that Imām Abū Hanīfah was informed of a group of people in the musjid who were discussing and pondering over juristical issues. He asked: 'Do they have a teacher?' He was told that they do not have a teacher. He said: 'These people can never become jurists.'" (*Tadhkiratun Nuʿmān*, p. 288)

Note: We learn that it is necessary to have a teacher even when one wishes to become a jurist. No one can reach any rank without a teacher. *Fiqh* (jurisprudence) is a serious subject, even an ordinary craft cannot be learnt without a teacher. Hadrat Muslihul Ummat Maulānā Wasīyyullāh Sāhib *rahimahullāh* used to relate this teaching of Hadrat Hakīmul Ummat *rahimahullāh*: "I did not learn the art of making a pen from a teacher, this is why I still do not know how to make it properly." (compiler)

Imām Sāhib's demise

After the incident of Karbalā, several individuals tried to overturn the government. Muhammad Dhun Nafs adh-Dhakīyyah and his brother Ibrāhīm ibn ʿAbdillāh who was acting under his

brother's orders raised the flag of revolt against the caliph Mansūr in Madīnah and Kūfah respectively. Abū Hanīfah *rahimahullāh* openly supported them. It is a well known fact that Mansūr had offered the post of judge to Abū Hanīfah *rahimahullāh* but he refused. Consequently, Mansūr imprisoned him in 147 A.H. It is the opinion of historians that the severe manner in which Mansūr dealt with him was not because of his refusal to accept the post of judge, but because of his support for Muhammad and Ibrāhīm, and regarding which Mansūr was aware of. Nevertheless, Mansūr poisoned Abū Hanīfah *rahimahullāh* without the latter knowing about it. When he perceived the effects of the poison, he fell into prostration and passed away in Rajab 150 A.H. in that very condition. To Allāh we belong and to Him is our return. (*Muhaddithīn-e-'Izām aur un ke 'ilmī kārnāme*, p. 54)

The *Tabaqāt* state that the caliph Mansūr removed Imām Sāhib *rahimahullāh* several times from prison and threatened him. But on each occasion he said: "O Mansūr! Fear Allāh, and appoint a person who fears Allāh to the post of justice. By Allāh, if we do not feel safe when we are pleased, how can we feel safe when we are angry?" It is also said that he accepted the post for a few days but fell ill soon thereafter, and passed away after six days. He passed away in Baghdad in 150 A.H. To Allāh we belong and to Him is our return. (*Tabaqāt*)

The best of the Tābiʿīn Hadrat Uways Qarnī *rahimahullāh*

Name and lineage

His name is Uways, his father is ʿĀmir, and his *kunnīyyat* is Abū ʿAmr Qarnī. He was from Yemen and belonged to the Murād tribe. He was present during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* but did not have the honour of meeting him.

His acceptance

Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself testified to his acceptance in Allāh's sight and honoured him with the title of Khayr at-Tābiʿīn (the best of the Tābiʿīn). It is related in *Sifatus Safwah* that when it was evening, Hadrat Uways would give whatever food and clothing he had in charity. He would then say: "O Allāh! Please do not take me to task if anyone dies out of hunger. And do not take me to account if anyone is destroyed because he does not have clothes."

He also used to say at night: "This is the night to remain in prostration." He would then go into prostration and remain in that posture until the morning. On other nights, he would say: "This is the night to remain in *rukūʿ* (bowing posture)." He would then commence salāh and remain in *rukūʿ*. (*Siyar as-Salaf*)

Other aspects

Hadrat Uways Qarnī *rahimahullāh* would remain in abject poverty in order to remain concealed from the wealthy people of this world. In most cases, he would not have a complete garment to cover his body. People would see his uncovered body and cover him. On seeing his outward condition, the masses who worry about the superficial things of life would mock at him and vex him. But he could not conceal himself from the gazes of those who were endowed with true insight. Consequently, his spirituality would attract righteous servants from far and wide.

Spiritual knowledge

The source and fountainhead of his merits was not paper, but his heart. He was a fountainhead of internal spiritual sciences. From among the Tābiʿīn, he is second to Khwājah Hasan Basrī *rahimahullāh* in the field of *tasawwuf*. Many of the lineages of the Sufis end with him.

He used to fast most of the time. If he did not have any food to open his fast, he would pick up date pits, sell them, and purchase just sufficient food for his survival. If he found dry dates, he would keep them to open his fast. If he collected a large amount, he would sell the date pits and give the money in charity. (*Siyar Sahābah* as quoted in *Tadhkiratul Auliyā'*, vol. 1, p. 23)

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Assembly of *dhikr*

There was an assembly of *dhikr* in Kūfah where many who were treading the path (*sālikīn*) used to assemble. Hadrat Uways *rahimahullāh* would also attend this assembly. Usayr ibn Jābir relates: "A few of us used to attend an assembly of *dhikr* in Kūfah. Uways would join us as well. The effect of his *dhikr* was felt the most on the hearts of those who were present." (*Aʿyān al-Hujjāj*)

Note: We learn from this that the assemblies of *dhikr* (*halqah-e-dhikr*) have been in vogue since the *khayr al-qurūn* (the best of eras). We make *duʿā'* to Allāh *taʿālā* to enable us to engage in his *dhikr* and to establish assemblies of *dhikr*. (compiler)

Statements

1. Hadrat Uways Qarnī *rahimahullāh* narrates this Hadīth *mursalan* (without stating who he heard it from): Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "You must take me into consideration when you say anything about by Sahābah. One of the signs of the Resurrection is that the latter peoples will speak ill of the former peoples. When that happens, Allāh's displeasure and wrath will descend on the people." (*Aʿyān al-Hujjāj*)

Note: This malady is rife at present. That is why the effects of Allāh's displeasure are visibly seen. We seek refuge in Allāh *taʿālā*. (compiler)

2. He used to say: "Enjoining good and prohibiting evil has left no friend for the believer. Whenever we

enjoined good and prohibited evil, the masses humiliated us and made flagrant sinners their supporters and helpers. By Allāh, they went to the extent of accusing us of committing major sins."

3. A person asked him for advice, so he said: "I advise you to hold on firmly to the Book of Allāh, the Sunnah of the Messengers, and the company of the righteous. Do not be unmindful of death even for the blink of an eye. Desire the well-being of the entire *ummah*. Do not remain aloof from the Ahl as-Sunnah wa al-Jamāʿah because if you do, you will be separating yourself from *Dīn* itself."

4. Haram ibn Hibbān asked him for advice, so he said: "When you go to bed, make death your pillow; and when you get up, make death your objective."

Note: In other words, remember death all the time because it is most beneficial to both one's worldly life and religious life. (compiler)

5. He used to say: "Making *duʿā'* for a person who is not present is superior to visiting and meeting him because when visiting a person, there is a possibility of pretension and ostentation. Whereas in *duʿā'*, there is no possibility of these things."

Demise

When people returned after burying him, the identity of his grave was lost and there remained no sign of its whereabouts. (*Tabaqāt*, vol. 1, p. 24)

For as long as the world did not recognize Hadrat Uways *rahimahullāh* externally, he was seen by them. But once the reality of his internal self was made known, he became very concealed and no one could see him. We then learn of his martyrdom in the battle of Siffīn. He desired martyrdom in Allāh's cause and used to make *duʿā'* for it. Allāh *taʿālā* fulfilled his wish in 37 A.H. in the battle of Siffīn. He passed away during the era of Hadrat ʿAlī *radiyallāhu ʿanhu* while fighting in his defence. May Allāh *taʿālā* shower him with His mercy and may He illuminate his grave. (*Siyar Sahābah*, vol. 7, p. 54)

Hadrat ʿĀmir ibn ʿAbdillāh ibn Qays *rahimahullāh*

Name

His name is ʿĀmir, his *kunnīyyat* is Abū Bardah, and his father's name was ʿAbdullāh.

Merits

A distinguishing feature of all the Tābiʿīn was their knowledge, practising on the knowledge, and serving knowledge and Islam. However, there was a group among them who not only severed themselves from all worldly engagements, but left knowledge aside and devoted themselves totally to worship, spiritual exercises, remembrance of Allāh *taʿālā*, and purifying the soul. Hadrat ʿĀmir was a distinguished member of this group. Hāfiz Ibn Hajar *rahimahullāh* writes that he was a high ranking Tābiʿī who engaged in spiritual exercises. Hadrat Kaʿb Ahbār was himself a Tābiʿī who had disengaged himself from this world, yet he refers to Hadrat ʿĀmir *rahimahullāh* as a *rāhib* (monk) of the *ummah* of Muhammad *sallallāhu ʿalayhi wa sallam*. (*Ahbāb*, vol. 5, p. 86 as quoted in *Tābiʿīn*, p. 225)

Salāh and private worship

Shaykh ʿĀmir Tamīmī *rahimahullāh* devoted one portion of his life for the dissemination and propagation of knowledge, another portion for the worship of Allāh *taʿālā*, and a third portion for waging jihād in the cause of Allāh *taʿālā*.

A neighbour of Shaykh ʿĀmir ibn ʿAbdillāh describes an incident from his jihād life in which he had also taken part. He says: "I had joined Shaykh ʿĀmir ibn ʿAbdillāh in a jihād caravan. On the way, we had to stop over for the night. The *mujāhidīn* went to sleep in their respective places. ʿĀmir ibn ʿAbdillāh also placed his belongings in one place. He placed fodder for his horse under a tree and tied it with a long rope so that it could graze freely and not wander too far away. He then proceeded towards a thicket. I became suspicious at his going so far away, so I followed him silently. He entered a dense thicket, spread out his *musallā* (prayer mat), stood up for salāh and continued for a long time. After some time, I thought he will stop, but he continued without end. By Allāh, I never saw anyone performing a salāh which was filled with such humility and concentration. When he completed his salāh, he raised his hands for *duʿā'* and began engaging Allāh *taʿālā* in private conversation. He beseeched Allāh *taʿālā* in such a heart-rending and soul-searing tone that my heart began trembling and I could not bear it."

Duʿā'

After praising and thanking Allāh *taʿālā*, he said: "O Allāh! Your servant, ʿUmar ibn al-Khattāb *radiyallāhu ʿanhu* despatched us on an Islamic mission. O Allāh! Make this mission successful. Make the city of Basra a fortified place for the supremacy of Islam and Muslims, and accept it as a centre. O Allāh! Spread the word of Islam and *īmān* in the distant places of Your land. O Allāh!

We are Your servants and followers of Your Nabī *sallallāhu ʿalayhi wa sallam*. O Allāh! Help this *ummah*. O Allāh! No one can enjoy peace and stability without Your help. O Allāh! I can never carry out my promise without Your help. O Allāh! Make every test of this world easy for me, and cause me to be pleased with every decision of Yours. *Yā Laṯīfu, yā Qawīyyu, yā Matīnu*."

[Shaykh ʿĀmir's neighbour continues]: "I continued observing this scene for a long time and I was eventually overcome by sleep. When I woke up for the *fajr salāh*, I saw Shaykh ʿĀmir ibn ʿAbdillāh still engaged in *duʿā'*."

Shaykh ʿĀmir ibn ʿAbdillāh *rahimahullāh* had reached a level of worship, spiritual exercise, asceticism, abstention, and striving of the soul where worldly attraction, rest and comfort cannot be imagined.[1]

Note: Glory to Allāh! Such was the worship and private worship of our elders. May Allāh *taʿālā* bestow us all with a full share of this. Āmīn. (compiler)

Duʿā' for his enemy

His tongue was never tainted by speaking ill of anyone, nor did he ever make *duʿā'* against any one. Instead, he used to make *duʿā'* in favour of

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[1] Maulānā ʿAbd ar-Rahmān Sāhib Mazāhirī: *Siyar at-Tābiʿīn*, p. 315.

his enemies as well. He used to make *duʿā'* for those who expelled him from his hometown. He used to say: "O Allāh! Those who slandered me, caused me to be expelled from my hometown, and separated me from my brothers – O Allāh! Give progress to their children, keep them healthy, and give them long lives." (Ibn Saʿd, vol. 1, p. 75)

Note: Good character with their enemies has also been a special trait of our elders. (compiler)

Statements

1. He used to say: "If the world and everything in it was under my control and Allāh were to tell me to sever myself from it, I will carry out His order whole heartedly."

2. He had made 1000 *rakʿats* incumbent on himself. Another narration states 800 *rakʿats*. He would not stop from worship until his feet and shanks became swollen. Despite this, he would address himself and say: "You have been created for worship, and so, I will continue demanding this of you. I will continue worshipping until the bed finds no part of you (i.e. I will not let you sleep or lie on any bed)."

Note: Glory to Allāh! This is true *ʿazīmat* (practising on more than what is necessary) whose highest levels these personalities reached. May Allāh *taʿālā* bestow us with desire to worship Him and bless us with His proximity and acceptance. Āmīn. (compiler)

3. “Ever since I began loving Allāh *taʿālā*, I never bothered how I spent the morning and evening.”

4. “Ever since I acquired the *maʿrifat* (true recognition) of Allāh *taʿālā*, I never feared anyone.”

5. Whenever he became angry with anyone and wanted to curse him, he would say: “O Allāh! Increase his wealth, give him physical health, and bless him with a long life.”

Note: He probably made this curse so that the person may acquire worldly bounties, become engrossed in them, and become heedless of Allāh *taʿālā*. Can there be a worse calamity than a person becoming heedless of Allāh *taʿālā*, his True Benefactor!? May Allāh *taʿālā* give us refuge from such a calamity. Āmīn. (compiler)

6. Someone asked him: “Who is better than you?” He replied: “The person whose silence is for the sake of pondering over Allāh’s creation, whose speech is Allāh’s *dhikr*, and whose walking is for the sake of reflecting on the signs and bounties of Allāh *taʿālā*. Such a person is definitely better than me.”

7. “Allāh’s *dhikr* is a cure, and remembering anyone other than Him is an illness.”

8. “It is extremely ignorant of man to be fearful of the sins of others but smug about his own sins.”

9. He used to feed a few insane people, so some people said to him: “They [the insane people] do

not even know you. What, then, is the benefit of feeding them?" He would reply: "Even though they do not know me, Allāh *taʿālā* knows that I am feeding His insane servants. Allāh's knowledge is sufficient for this good deed of mine. He will be pleased with it, and He will certainly reward me for it. In fact, He may well reward me more than what He rewards me for my ordinary services." (*Tabaqāt*, vol. 1, p. 24)

Demise

Hadrat ʿĀmir ibn ʿAbdillāh *rahimahullāh* passed away in 104 A.H. To Allāh we belong and to Him is our return. (*Taqrīb at-Tahdhīb*)

Hadrat Aswad ibn Yazīd *rahimahullāh*

His name was Aswad, his *kunnīyyat* was Abū ʿUmar, and his father's name was Yazīd. (*Siyar as-Sahābah*, vol. 7, p. 42)

He was a student of Hadrat Abū Bakr, Hadrat ʿUmar, Hadrat ʿAlī and Hadrat Ibn Masʿūd *radiyallāhu ʿanhum* and remained in their company. He used to complete the entire Qur'ān every second day in the month of Ramadān. He had a passion to perform hajj. Dhahabī *rahimahullāh* writes:

كان من العبادة والحج على أمر كبير

"He had an exceptional attachment to hajj and worship." (*Aʿyān al-Hujjāj*, p. 96)

He lost one eye due to crying out of Allāh's fear. (*Tabaqāt*, vol. 1, p. 25)

Merits and virtues

Hadrat Aswad was one of the most distinguished *ʿulamā'* of Kūfah as regards his merits, virtues, abstinence and worship.

Importance to salāh

More than his knowledge was his practical life, i.e. abstinence, piety, worship and spiritual exercises. Salāh was a special occupation of his life. He used to perform 700 *rakʿats* of optional salāh daily. (*Tadhkiratul Huffāz*, vol. 1, p. 43)

He would always perform salāh in its earliest recommended time. He was so particular in this regard that the moment the salāh time commenced, he would hasten to perform it no matter what task he was engaged in. His travelling companions relate that no matter how difficult terrain they were travelling on, the moment a salāh time commenced, he would stop his stead, perform salāh, and then continue. (Ibn Saʿd, vol. 6, p. 47)

Hajj

He had the same enthusiasm for hajj. Gauging from the number of times he went for hajj, one can conclude that he rarely missed it out. Different narrations give the number of his hajj and ʿumrah journeys to be between seventy and eighty.

Appearance and clothing

He turned grey towards the latter part of his life, so he used to dye his head and beard with a yellowish dye. He used to wear a high *topī* (head covering), tie a black turban whose tail would be in the back. (Ibn Saʿd, vol. 6, p. 59; *Siyar as-Sahābah*, vol. 7, p. 43)

Demise

He passed away in 75 A.H. He was very particular about adhering to his daily practices, and so, he did not allow any decrease in his recitation of the Qur'ān even when he was on his death bed. When he had no strength to move, he used to lean

against his nephew, Ibrāhīm Nakhaʿī *rahimahullāh*, and read the Qur'ān. He instructed those who were present to continue reading the *kalimah tayyibah* so that the last words which he utters are *Lā ilāha illallāh*. (Ibn Saʿd, vol. 6, p. 50)

Hadrat Rabīʿ ibn Khaysham *rahimahullāh*

Name and lineage

His name was Rabīʿ, his *kunnīyyat* was Abū Yazīd, and his father's name was Khaysham. (*Siyar as-Sahābah*, vol. 7, p. 122)

Merits and virtues

He was a very learned Tābiʿī but his asceticism and abstinence absorbed the light of his knowledge. This is why he is more well known for his piety than for his knowledge. Were it not for this, his academic distinctions were in no way lesser than of his contemporaries. He lived in an era when there was a large group of *ʿulamā'* Sahābah. He studied under ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* and Abū Ayyūb Ansārī *radiyallāhu ʿanhu*. (*Tahdhīb at-Tahdhīb*, vol. 3, p. 242)

Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* was very much impressed by his merits and he used to say to him: "O Abū Yazīd! Had Rasūlullāh *sallallāhu ʿalayhi wa sallam* seen you, he would have loved you. When I look at you, I think of the humble servants of Allāh *taʿālā*." (Ibn Saʿd, vol. 6, p. 127; *Siyar as-Sahābah*, vol. 7, p. 122)

Fear of Allāh *taʿālā*

The fountainhead of good deeds is the fear of Allāh *taʿālā*. Rabīʿ was most fearful of Allāh *taʿālā* and

his profuse crying out of His fear would moisten his entire beard. He would fall unconscious merely by seeing a small example of the punishment of Hell. Aʿmash *rahimahullāh* relates: "Rabīʿ was passing by an iron-monger's furnace. He merely glanced at it and fell unconscious." (Ibn Saʿd, vol. 6, p. 131)

Spending the night in worship

The darkness of the night was the special time for his worship. He would spend the entire night in worship. (*Tahdhīb al-Kamāl*, p. 115)

When reading verses of admonition, he would be affected by them and continue repeating them until the morning. His slave, Nasīr ibn Dhaʿlūq relates: "Rabīʿ was performing *tahajjud* in the darkness of the night. When he reached the following verse, he continued repeating it until the morning." The verse was:

أَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّآتِ أَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ آمَنُوْا وَعَمِلُوا الصَّالِحٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُوْنَ.

"Do those who have earned evils think that We will make them equal to those who believed and did good deeds, so that their living and their dying will be the same? It is an evil claim which they make." (Sūrah al-Jāthiyah, 45: 21)

Absolute caution

Hadrat Rabīʿ *rahimahullāh* was very strict in adhering to the orders and prohibitions [of Allāh *taʿālā*] to the extent that he would exercise caution over the most trivial matters which other people would not even think of. (*Siyar as-Sahābah*, vol. 7, p. 128)

Humility and servitude

Despite these excellent qualities, he was so humble and unassuming, that he would personally wash and clean the toilet. Someone said to him: "There are others who can do this for you." He replied: "I also want to get a share in the affairs of the house." On seeing his humility, Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* said: "When I look at you, I think of the humble servants of Allāh *taʿālā*." (Ibn Saʿd, vol. 6, p. 127)

Statements

1. "O brother! You yourself should become an adviser to your soul or else you will be destroyed."

2. He was stricken with paralysis, so some people said to him that if he sought treatment, he will be cured. He replied: "I know that seeking treatment is a genuine means, but I also know that soon neither the sick person will remain nor the doctor. What, then, is the benefit of seeking treatment?"

3. He used to do deeds in absolute privacy and none except his house-folk would know about his

deeds. He was reading the Qur'ān one day when a person suddenly came into his room. He immediately concealed his Qur'ān in his sleeve.

4. He used to say: "Every action in which Allāh's pleasure is not sought vanishes."

5. When he perceived heedlessness within himself on account of intermingling with people, he would proceed to the graveyard and say: "O dwellers of these graves! You and I should rather remain together." He would then engage in worship the entire night, and in the morning it seemed as if he got up from his grave.

6. He used to take support from two people to go to the musjid to perform the salāh with congregation. People would say to him: "Allāh *taʿālā* has given you a concession, why should you put yourself into so much of inconvenience!?" He would reply: "What can I do to my Allāh's caller, because when he says *Hayya ʿalas salāh* (come to salāh), I cannot remain seated. I become restless and proceed to the musjid."

7. He would personally sweep his house and would not give his house people an opportunity to carry out this task. He used to say: "I have chosen a low position for myself."

8. "I have met such [pious and righteous] people, whom, if I were to compare myself to them, I would consider myself to be a thief."

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Demise

He passed away in 67 A.H. May Allāh *taʿālā* shower His mercy on him. (*Tabaqāt*, vol. 1, p. 25)

Hadrat Ahnaf ibn Qays *rahimahullāh*

Name and lineage

His name was Dahhāk, his *kunnīyyat* was Abū Bahr, but he was known by the name Ahnaf. He was born during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* but did not have the honour of meeting him. This is why he is listed among the Tābiʿīn.

Merits

He is from among the first level of the Tābiʿīn. He was well-known for his intelligence, abstinence, worship, and unassuming personality. He narrated Ahādīth from Hadrat ʿUmar, Hadrat ʿAlī and Hadrat Abū Dharr *radiyallāhu ʿanhum*. Hadrat ʿUmar *radiyallāhu ʿanhu* kept him under his wing for one year and said: "I kept a close watch on you, and did not see anything but good in you. Your external is very good, and I expect your internal to be very good as well."

Hadrat ʿUmar *radiyallāhu ʿanhu* wrote a letter to Hadrat Abū Mūsā Ashʿarī *radiyallāhu ʿanhu* instructing him to keep Ahnaf close to him, to seek his advice, and to listen to him. On one occasion, Hadrat ʿUmar *radiyallāhu ʿanhu* also referred to him as the leader of the Banū Tamīm.

Note: We learn from this that for a mentor [or spiritual guide] to keep someone under his wing, to observe his internal conditions, and to rectify and reform him is not only permissible but a

sunnah of Hadrat ʿUmar *radiyallāhu ʿanhu*. As stated by my Shaykh Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*. (compiler)

Testimony in favour of his erudition

Someone asked Khālid ibn Safwān *rahimahullāh*: "How did Ahnaf reach such a lofty position?" He replied: "If you wish, I can give you an answer in three words, or two words, or in word." The person asked: "What are the three words?" He replied:

كَانَ لاَ يَشْرَهُ، وَلاَ يَحْسُدُ، وَلاَ يَمْنَعُ حَقًّا

"He was never avaricious, never jealous, and never denied anyone their right."

The person asked: "What are the two words?" He replied:

كَانَ مُوَفَّقًا لِلْخَيْرِ مَعْصُوْمًا مِنَ الشَّرِّ

"He was inspired by Allāh *taʿālā* towards good, and protected against evil."

The person asked: "What is the one word?" He replied:

كَانَ مِنْ أَشَدِّ النَّاسِ سُلْطَانًا عَلَى نَفْسِهِ

"He had the most absolute control over his self." (*Aʿyān al-Hujjāj*)

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Note: We learn from this that the most meritorious of all merits is the ability to control one's self. Well-being in this world and the Hereafter will be acquired through this. (compiler)

It is stated in *Siyar A'lām an-Nubalā'* that Ahnaf was appointed as an *'āmil* (one who is appointed by the Islamic state to collect zakāh and other charities). He needed to take a bath one wintry night, but he did not awaken his slaves. He broke the ice himself and took a bath.

Note: This shows his resoluteness in an action and his consideration towards his slaves. Both qualities are most praiseworthy. (compiler)

Statements

1. "I never speak ill of any person who leaves my company."

2. His nephew complained of a toothache, so he said to him: "The light of my eyes has disappeared for the last forty years but I never mentioned it to anyone."

3. Someone asked him: "Why is it you do not go to the wealthy people and people of authority?" He took out a broken pot, turned it upside down, and a few pieces of bread fell from it. He pointed to the pieces of bread and said: "If a person suffices with these pieces of bread, why should he go to such people?"

Note: Glory to Allāh! Look at the extent of contentment which our elders had. (compiler)

4. Someone said to him: "How come you have so much of peace and quiet?" He replied: "I find myself very hasty in three matters: (1) salāh when its time arrives, (2) *janāzah* and remaining with it until the end of the burial, (3) the marriage of a girl no sooner she has a compatible suitor."

5. His night worship consisted mostly of *duʿā'*. He would occasionally place his finger on a flame, and when he felt it burning, he would say *huss*, remove it, and address himself thus: "O Ahnaf! Why did you do such an act on such and such day, and such an act on such and such day?"

6. Marwān Asfar heard Hadrat Ahnaf saying:

أَللَّهُمَّ إِنْ تَغْفِرْ لِيْ فَأَنْتَ أَهْلُ ذَلِكَ، وَإِنْ تُعَذِّبْنِيْ فَأَنَا أَهْلُ ذَلِكَ

"O Allāh! If You forgive me, You alone are worthy of it. If You punish me, I most certainly deserve it."

7. Some people were engaged in a conversation in the presence of Hadrat Muʿāwiyah *radiyallāhu ʿanhu*, but Hadrat Ahnaf remained sitting silently. Hadrat Muʿāwiyah said to him: "Abū Bahr! What has happened to you, why are you not saying anything?" He replied: "If I speak a lie, I fear Allāh. If I speak the truth, I fear you people."

8. Hadrat Ahnaf *rahimahullāh* used to say: "I am astonished at how a person can be proud when he

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has passed through two urine passages [in the form of semen, and at the time of birth]."

9. He used to say: "I have three qualities which I relate to my special friend: (1) I do not go to the court of the kings without being summoned there, (2) when two people are conversing, I do not enter their conversation unless they themselves include me in it, (3) when a person leaves my company, I most certainly speak good of him."

Note: All three qualities are worthy of being engraved on how hearts and practised upon. May Allāh *taʿālā* enable us to practise on them. Āmīn. (compiler)

Demise

Fasawī says that he passed away in 67 A.H. while others say he passed away in 71 A.H. Some scholars are of the opinion that he passed away in Iraq during the caliphate of Ibn Zubayr. (*Siyar Aʿlām an-Nubalāʾ*, vol. 4, pp. 92, 96)

Hadrat Saʿīd ibn Musayyib *rahimahullāh*

Name, lineage, merits

His name was Saʿīd, his *kunnīyyat* was Abū Muhammad, his father was Musayyib, and his mother was from the Aslam tribe. Hadrat Saʿīd ibn Musayyib was a high ranking Tābiʿī, and the entire world acknowledged him as a leader and imām as regards his knowledge and practical life.

Birth

There are different opinions with regard to his birth. One view is that he was born two years before the demise of Hadrat ʿUmar *radiyallāhu ʿanhu*.

Meeting the Sahābah *radiyallāhu ʿanhum*

He saw Hadrat ʿUmar, Hadrat ʿUthmān and other senior Sahābah *radiyallāhu ʿanhum*, and heard Ahādīth from them.

Character

Together with academic distinctions, he was also blessed with excellent character. His merits in both fields were equal.

Abstinence and abstention

He was a senior worshipper and ascetic. Ibn Hibbān *rahimahullāh* writes that Ibn Musayyib *rahimahullāh* was from among the leading Tābiʿīn

as regards jurisprudence, piety, abstinence, abstention, worship and spiritual exercises. Imām Nawawī *rahimahullāh* says that early and latter scholars are unanimous with regard to his academic distinction and leadership, and his religious prominence.

Night worship and self-assessment

The darkness was the essential time for his worship. He would take stock of his self during this time. He would address his self every night by saying: "O you who are the source of sins and evils, wake up! I will abase you like a camel which is abased because of illness and fatigue." Saying this, he would become occupied with *tahajjud* and continue reading until the morning. His feet would get swollen from standing the entire night, so he would address his self again and say: "This is what you have been commanded to do, and this is what you were created for."

Fasting

He would fast on all days apart from the prohibited days of fasting. At the time of *maghrib* he would receive something to drink from his house, and he would open his fast with it in the musjid.

Hajj

He performed hajj almost every year. According to some narrations, he performed hajj fifty times.

Recitation of the Qur'ān

He never missed out recitation of the Qur'ān. Even when travelling, he would recite the Qur'ān on his stead.

Respecting the prohibitions of Allāh *taʿālā*

He accorded utmost respect to all sanctified things. He showed absolute respect to the names of the Prophets and Messengers, and so, he did not like naming his sons after them. He would make sure he sits up when relating Hadīth, and he did this even when he was ill. A person once asked him a Hadīth while he was illi. He was lying down, so he got up immediately. The person said: "There is no need for you to discomfort yourself." He replied: "I consider it disrespectful to relate a Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* while lying down."

Leniency and reconciliation

He was very soft and reconciling by nature. He abhorred disputes, arguments and fights. ʿImrān ibn ʿAbdillāh Khuzāʿī *rahimahullāh* narrates: "Saʿīd ibn Musayyib would never dispute with anyone. If a person tried to pull his sheet away, he would throw it to the person himself."

Intense caution

He was very cautious with regard to the prohibitions of Allāh *taʿālā* and would consider them even in toys of children. He did not permit his daughter to play with a doll which was made of ivory.

Livelihood

Although Ibn Musayyib *rahimahullāh* was a senior worshipper, ascetic, and person who remained aloof from worldly engagements, he disliked remaining aloof from the world to the extent of causing a person disgrace and humiliation, and not being able to interact with others. He therefore chose the pure occupation of trade to earn his livelihood. He used to trade in olive oil. (*Siyar as-Sahābah*, vol. 7, p. 193)

Statements

1. Someone asked him: "What is worship?" He replied: "To ponder and reflect over Allāh, abstain from *harām*, and to fulfil Allāh's compulsory duties."

2. He used to say: "The person who safeguards the performing of the five salāhs with congregation and is constant in this regard has in fact filled the lands and oceans with worship." (*Aʿyān al-Hujjāj*, vol. 1, p. 181)

3. "There is no good in a person who does not acquire so much of the world through which he can protect his *Dīn* and body, and maintain ties with his family."

Note: We learn about the desirability of earning such an amount of wealth whereby a person can fulfil his needs and help his friends and relatives.

4. “I have not missed a single salāh with congregation for forty years, and twenty years have passed since I was in the musjid when the *mu’adh-dhin* called out the *adhān*.”

5. “People do deeds while they are under the protection and safety of Allāh *taʿālā*. But when Allāh *taʿālā* wills to disgrace a person, He expels him from His protection. Consequently, his private affairs become known to the people.”

6. “When a person gains independence and prosperity by virtue of his bond with Allāh *taʿālā*, people become in need of him.”

7. “Do not say *musayjid* (a small musjid) and *musayhif* (a small copy of the Qur’ān) in the diminutive forms because these things bear greatness and respect due to being attributed to Allāh *taʿālā*. So do not refer to them in the diminutive. Rather, show their greatness and importance.”

8. “Every person has a fault, irrespective of whether he is a nobleman, an *ʿālim* or a person of authority. Despite this, it is not appropriate to mention the faults of some people. If a person has more good than evil, we must pardon his evils for his good. In other words, overlook his evils.” (*Tabaqāt*, p. 26)

9. “Do not look with contempt at the helpers and supporters of wrongdoers and oppressors. Instead, show dislike for their actions with your heart. If not, your good deeds will be wiped off.”

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Note: From this we learn the reprehensibility of not only having ties with wrongdoers, but even their supporters. May Allāh *taʿālā* protect us. (compiler)

10. "Obedience to Allāh *taʿālā* is the greatest dignity which is accorded to one's self. And disobedience of Allāh *taʿālā* is the worst indignity done to the self."

10. The excessive worship of some people was mentioned to him, and he was informed that they engage in worship from *zuhr* to *ʿasr*. So he said: "By Allāh, this is not worship. Do you know what is worship? Worship refers to pondering and reflecting over matters concerning Allāh *taʿālā*, and abstaining from His prohibitions." (Ibn Saʿd, vol. 5, p. 100)

Demise

He passed away in 105 A.H. or before that. Both narrations are found. May Allāh *taʿālā* shower him with His mercy. (*Aʿyān al-Hujjāj*)

Hadrat ʿUrwah ibn Zubayr *rahimahullāh*

Name, lineage, merits

His name was ʿUrwah, his *kunnīyyat* was Abū ʿAbdillāh, his father was Hadrat Zubayr ibn ʿAwām *radiyallāhu ʿanhu*, and his mother was Hadrat Asmā' *radiyallāhu ʿanhā* who was the daughter of Hadrat Abū Bakr *radiyallāhu ʿanhu*. In this way, his veins were flowing with the blood of the Hawārī of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – Hadrat Zubayr *radiyallāhu ʿanhu* – and the Siddīq of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – Hadrat Abū Bakr *radiyallāhu ʿanhu*. In short, he was a reminder of those senior personalities who were embodiments of knowledge and practice.

Birth

He was born towards the end of the era of Hadrat ʿUmar *radiyallāhu ʿanhu* or the beginning of the era of Hadrat ʿUthmān *radiyallāhu ʿanhu*. The first opinion is preferred.

Acquiring knowledge of Hadīth

Hadrat ʿUrwah *radiyallāhu ʿanhu* acquired the knowledge of Hadīth from his father, brother, mother, and aunt – Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*. He derived special benefit from studying under Hadrat ʿĀ'ishah *radiyallāhu ʿanhā*.

Jurisprudence

Jurisprudence (*fiqh*) was his speciality and he studied it under Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* as well. He acquired such proficiency in this regard that he was accepted as one of the seven famous jurists of Madīnah.

The Sahābah consult him

His juristical acumen was so accepted, that senior Sahābah *radiyallāhu ʿanhum* used to consult him on different rulings. Despite this acumen, he was extremely cautious and would not explain any ruling based on his opinion alone.

Worship and spiritual exercises

He was a great worshipper and ascetic. Ibn ʿImād Hambalī *rahimahullāh* writes: "He was a conglomeration of knowledge, politics and worship." He was so regular with his *tahajjud* that he never missed it out except for one night when his leg had to be amputated because of an illness. Apart from the prohibited days of fasting during ʿĪd al-Fitr and ʿĪd al-Ad-hā, he would fast for the rest of the twelve months. He would not miss fasting even when travelling, and continued to fast even when he was on his death bed. Consequently, he was fasting on the day he passed away. Recitation of the Qur'ān was his most beloved occupation. He used to read one quarter of the Qur'ān during the day by looking inside (*nāzirah*), and read the remainder at night in his *tahajjud salāh*.

Patience and steadfastness

He was a pillar of patience and steadfastness. He would not utter a single letter of complaint even when experiencing the worst of tests and pains. He went to ʿAbd al-Malik one evening, and his son, Muhammad, accompanied him. His son went to see the royal horses and one of the animals kicked him to his death. Soon thereafter, ʿUrwah *rahimahullāh* was afflicted by a poisonous injury in his leg. The doctors advised him to have it amputated or else the poison would spread throughout his body. Although he was gone quite weak by then, he displayed more courage than young people. Before the doctor could amputate his leg, he advised him to have some alcohol to reduce the pain. He said: "Although there is hope for recovery from this illness, I will not take help from anything which is prohibited."

The doctor said: "Okay, just take a medicine which will cause you to become oblivious." He replied: "I do not want to take anything which would cause me to not feel anything when a part of my body is amputated." A few people came to help at the time of the operation. Hadrat ʿUrwah *rahimahullāh* asked them: "What is your duty?" They replied: "When a person is in extreme pain, he loses his patience. So we came to see to you at such a time." He said: "I am sure I will not need your help." He then had his leg amputated with absolute resoluteness. His tongue was busy in the glorification of Allāh *taʿālā* while his foot was separated from his ankle.

When the cut was cauterized in order to stop the flowing of the blood, the severe pain caused him to lose consciousness. But he regained consciousness quickly, wiped the perspiration off his face, asked for the amputated foot, and looked at it. After turning it about, he said: "I take an oath in the name of the Being who caused you to bear my weight, He knows fully well that I never placed you on any prohibited path."

Patience and gratitude

Despite these difficulties and hardships, his tongue was never soiled with complaints. It continued expressing gratitude to Allāh *taʿālā*. He used to say: "O Allāh! All thanks are due to You for having taken just one limb from my four limbs, and taken just one son from my four sons. While You may have taken something, You left behind far more for me. While You may have put me through trials for a few days, You blessed me with well-being for many days."

Note: Glory to Allāh! Such was the level of gratitude of our elders. (compiler)

Independence from worldly wealth

The wealth of this world and the comfort and luxury of a few days were of no value whatsoever in his eyes. This is why he never asked of this world to Allāh *taʿālā*.

Generosity and magnanimity

Allāh *taʿālā* made Hadrat ʿUrwah *rahimahullāh* wealthy and just as generous. He owned several date orchards. When it was the time to harvest the crop, he would break the walls of his orchards and every person had open permission to come and take as much as he liked. They would eat to their heart's desire, and take with them as much as they wanted. (*Siyar as-Sahābah*, vol. 7, p. 290)

Statements

1. "When you see any good in a person, love him for it. This is because he will certainly have other good qualities in him. In like manner, when you see an evil in a person, be very wary of him because he will certainly have other evils in him."

2. "The people who have the most disregard for an *ʿālim's* knowledge are his house people."

Note: In other words, other people – because of their sincerity and quest – will benefit from his knowledge and practical life. But his house members will be deprived of it because of their disinterest.

3. He remained secluded in his house which was in ʿAqīq and stopped coming to Musjid-e-Nabawī. People asked him the reason for this, so he said: "I found play and amusement in the *masājid*, futile and useless activities in the markets, and immoralities in the streets. While I am

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experiencing safety from all these evils over here. This is why I adopted seclusion."

Note: Hadrat ʿUrwah *rahimahullāh* is a Tābiʿī whose era was one of righteousness and piety. Yet, this is how the *masājid* and markets had deteriorated. Now that we are so far away from the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and there is a flood of corruption and proliferation of sins; there will be no objection to a person adopting seclusion based on his personal inclination and temperament. (compiler)

4. He used to assemble his children and say: "You must acquire knowledge because although you may be juniors at present, you can become leaders tomorrow. And if a person becomes a senior person and leader among his people, it will be terrible for him to be an ignorant person." (*Tabaqāt*, vol. 1, p. 27)

Demise

He passed away in 94 A.H. while he was fasting. May Allāh *taʿālā* shower him with His mercy. (*Tabaqāt*, vol. 1, p. 27)

Hadrat Sayyidunā Muhammad ibn Hanafīyyah *rahimahullāh*

Name and lineage

His name was Muhammad, his *kunnīyyat* was Abul Qāsim. He was the son of Hadrat ʿAlī *radiyallāhu ʿanhu* and the step brother of Hadrat Hasan and Hadrat Husayn *radiyallāhu ʿanhumā*. Hadrat ʿAlī *radiyallāhu ʿanhu* entered into several marriages after the demise of Hadrat Fātimah *radiyallāhu ʿanhā*. One of his wives was Khaulah who was well known by the name Hadrat Hanafīyyah *rahimahallāh*. But the more authentic view is that she was a respectable woman from the Banū Hanafīyyah. Hadrat Muhammad *rahimahullāh* was born from her, and instead of being attributed to his father, Hadrat ʿAlī, he was attributed to his mother, Hanafīyyah, [and became known as Muhammad ibn Hanafīyyah.

Birth

He was born two years before the end of the caliphate of Hadrat ʿUmar *radiyallāhu ʿanhu*. Thus, he must have been born towards the end of 21 A.H. or the beginning of 22 A.H.

Worship and spiritual exercises

Together with knowledge, he was a great worshipper and ascetic. Ibn ʿImād Hambalī *rahimahullāh* states that he reached the peak of knowledge and worship.

Service to his mother

He served his mother a lot. He would personally apply dye to her hair and tie her hair for her. He left his house on one occasion with traces of henna in his hands. Someone asked him what it was, and he replied: "I was applying henna to my mother's hair." (*Siyar as-Sahābah*, vol. 7, p. 450)

Statements

1. "A person who has bad relations with the person with whom he has to live is most certainly an unwise person, unless Allāh *taʿālā* provides him with a way to be disconnected from this person totally." (*Tabaqāt*)

Note: Glory to Allāh! What a wise piece of advice. Let alone considering it, we ought to bring it into practice. (compiler)

2. "Allāh *taʿālā* has asked the price of your lives in exchange for Paradise. Now do not sell your lives for anything else."

3. "When Allāh's pleasure is not sought in a thing, it will certainly disappear."

He accompanied Hadrat ʿAlī, Hadrat Hasan and Hadrat Husayn *radiyallāhu ʿanhum* for hajj on one occasion. They were all blessed with the honour of going inside the Kaʿbah. (*Kanz al-ʿUmmāl*, vol. 3, p. 63; *Aʿyān al-Hujjāj*)

Demise

The last hajj he performed was in the year when Hadrat ʿAbdullāh ibn Zubayr was martyred. He passed away three days after his return, as related by Abū Hamzah. Hadrat ʿAbdullāh ibn Zubayr was martyred in 73 A.H. Others are of the opinion that he passed away in 81 A.H. He was buried in Jannatul Baqīʿ. May Allāh *taʿālā* shower His mercy on him. (*Aʿyān al-Hujjāj*, vol. 1, p. 91)

Hadrat Sayyidunā ʿAlī Zayn al-ʿĀbidīn ibn Husayn ibn ʿAlī *rahimahullāh*

Name and lineage

His name was ʿAlī, his *kunnīyyat* was Abul Hasan, and his title was Zayn al-ʿĀbidīn. He is the son of Hadrat Husayn *radiyallāhu ʿanhu,* the grand-son of Hadrat ʿAlī *radiyallāhu ʿanhu*, and a "fresh flower" from the "garden" of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When most of the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was martyred in Karbalā, he was the single flower which was left from whom the fragrance of *siyādat* (being a *sayyid* – family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) spread throughout the world, and through whom the name of Hadrat Husayn *radiyallāhu ʿanhu* continued.

Blessed birth

Hadrat Sayyidunā Zayn al-ʿĀbidīn *rahimahullāh* was born in 38 A.H. (*Siyar as-Sahābah*, vol. 7, p. 316)

Lofty conditions

Ibn ʿUyaynah *rahimahullāh* relates: "ʿAlī ibn Husayn went for hajj. After tying the *ihrām*, he mounted his stead, and turned pale out of fear. He began trembling profusely and could not say the *labbayk* (here I am O Allāh!...). People asked him: "Why are you not saying the *labbayk*?" He replied: "I fear saying *labbayk* and Allāh replying: *Lā labbayk* (your *labbayk* is not accepted – your

coming here is not accepted)." People said: "But it is necessary to say *labbayk*?" He eventually said it when they persisted. But the moment he said it, he lost consciousness and fell off his stead.

In like manner, he would become fearful and lose consciousness when strong winds blew. (*Siyar as-Sahābah*, vol. 7, p. 326)

Worship and spiritual exercises

Hadrat Saʿīd ibn Musayyib *rahimahullāh*, who himself was an eminent worshipper and ascetic, used to say: "I have not come across a more abstinent person than Hadrat ʿAlī ibn Husayn *rahimahullāh*. Worship was the main occupation of his life, and he used to spend most of his time in it." He used to perform 1000 *rakʿats* of optional salāh a day and this practice continued until the end of his life. This is why he was given the title, Zayn al-ʿĀbidīn (the adornment of the worshippers). He would never miss out the night prayer (*qiyām al-layl*) whether at home or on journey. His devotion in worship was of such a level that when he stood before Allāh *taʿālā* [for salāh], his entire body would tremble.

ʿAbdullāh ibn Salām relates: "When he used to stand up for salāh, his entire body would tremble. People asked him: 'What happens to you?' He replied: 'What do you people know – before whom am I standing and with whom am I engaging in private conversation?'"

He used to become completely engrossed in his salāh and would not be conscious of anything else. He was in *sajdah* (prostration) on one occasion when a fire broke out nearby. People called out for him saying: "O son of Rasūlullāh! A fire has broken out!" But he did not raise his head from *sajdah*. The fire was eventually extinguished, and the people asked him: "What caused you to become so unmindful and heedless of the fire?" He replied: "Another fire [of Hell]."

Note: What can I write about these illustrious and lofty conditions and ranks! I can only express grief and sorrow over the fact that I have not received even a 100th part of such conditions. May Allāh *taʿālā* – through His grace and kindness – bestow me, my friends and my followers these excellent conditions and *īmānī* ranks. Āmīn. (compiler)

Enjoining good and forbidding evil

He was very particular about enjoining good and forbidding evil and considered any neglect in this regard to be disregard for the Qur'ān. A person who does not enjoin good and forbid evil is a person who has cast the Qur'ān behind him unless he gives it up for his own safety. People asked him the meaning of "his own safety", so he said: "when a person fears any oppression from an oppressor or rebel." (Ibn Saʿd, vol. 5, p. 160)

Note: From the above we gauge the permissibility of being cautious with regard to enjoining good and forbidding evil when there is fear from an oppressor. This is because it is really on the basis

of a temporary reason which is allowed in the Sharīʿah. (compiler)

Spending in Allāh's cause

Spending in Allāh's cause, generosity, and open-heartedness were his special attributes. He would spend continuously in Allāh's cause. His hand was always extended to help the poor and needy. He would load sacks of grain on his back and convey them to the houses of the poor. When he was given a bath after his demise, blue marks were seen on his blessed back. The people concluded that this was a result of the sacks which he used to carry at night and convey to the houses of the poor.

Note: Glory to Allāh! Look at his enthusiasm to serve Allāh's creation! It is a lesson for all of us. (compiler)

Forbearance and tolerance

He was just like his father, Hadrat Husayn *radiyallāhu ʿanhu*, in his forbearance and tolerance. He would not be affected by the sharpest verbal rebukes, and he would stomach the most unpleasant and bitterest statements against him.

Note: Glory to Allāh! Look at how he practised on the verse:

وَالْكَاظِمِيْنَ الْغَيْظَ

"[who] suppress their anger."

This was really a distinguishing trait of the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* bestow this great quality to us, the followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Āmīn. (compiler)

It was his habit not to pay any heed to those who make futile and useless statements and accusations. Some audacious people were so impudent that they would say to him: "We are talking to you!" He would reply: "I am disregarding it."

If he was informed about a certain person disparaging him and making bad statements about him, he would go to the person's house, speak to him in a kind and affectionate way, and say to him: "If what you said about me is true, then may Allāh *taʿālā* forgive me. And if it is false, may He forgive you."

Pardoning and overlooking

His slave woman was pouring *wudū'* water for him on one occasion. The jug slipped from her hand, fell on him and injured his face. He just raised his head and looked up, and the slave woman said:

وَالْكَاظِمِيْنَ الْغَيْظَ

"[who] suppress their anger."

He said: "I have suppressed my anger."

The slave woman read the next portion of the verse:

وَالْعَافِيْنَ عَنِ النَّاسِ

“and pardon the people.”

He said: “I have pardoned you, and may Allāh *taʿālā* pardon you.”

The slave woman read the next portion of the verse:

وَاللهُ يُحِبُّ الْمُحْسِنِيْنَ

“And Allāh loves the doers of good.”

He said: “You may go, I have freed you.” (*Shuʿab al-Īmān*, vol. 6, p. 317)

Soft-natured

He was very soft by nature. There was no sign of sternness and severity in him. He would not even beat animals nor drive them away.

Good thoughts about the first three caliphs

Like his truth-loving forbears, Hadrat Zayn al-ʿĀbidīn *rahimahullāh* had sound beliefs and thoughts about the *Khulafā’ Rāshidīn*. He would not tolerate listening to any criticism against them. He would expel those who engaged in such criticism in his presence.

Note: If the *ʿulamā'* and *mashā'ikh* practise on this today, many disputes will terminate, their followers will be reformed, and the doors of backbiting and complaints will be shut. (as stated by Hadrat Muslihul Ummat *rahimahullāh*) (compiler)

Equality

In order to wipe out family pride and present a practical example of equality, he got one of his daughters married to one of his slaves. He also freed one of his slave women and got married to her himself. (*Siyar as-Sahābah*, vol. 7, p. 329)

His recognition and acceptance

The erudite Hadīth scholar, Hadrat Maulānā Habīb ar-Rahmān al-Aʿzamī *rahimahullāh* writes in *Aʿyān al-Hujjāj*: "His title is Zayn al-ʿĀbidīn. He was a person who feared Allāh *taʿālā* and was an ardent worshipper. He was the son of Hadrat Husayn *radiyallāhu ʿanhu* and the grandson of Hadrat ʿAlī *radiyallāhu ʿanhu*. The awe which he commanded and the respect which people had for him can be gauged from the following incident. Hishām ibn ʿAbd al-Malik went for hajj when he was the heir apparent [appointed to become the next caliph]. ʿAlī ibn Husayn *rahimahullāh* also went the same year. Coincidentally, they performed *tawāf* together, and Hishām reached the Hajar-e-Aswad first. He tried his utmost to kiss the Hajar-e-Aswad but could not manage. ʿAlī ibn Husayn then reached there, and all the people gave way. Those

who were at the Hajar-e-Aswad, moved away and he kissed it peacefully.

Hishām's men asked him about the identity of this person. He replied: "I do not know him." The poet, Farazdaq, was present there. He said in a brave and confident tone: "I know him, he is ʿAlī ibn Husayn." He then rendered his famous poem which commences thus:

هذا ابن خير عباد الله كلهم – هذا التقي النقي الطاهر العلم

هذا الذي تعرف البطحاء وطأته – والبيت يعرفه والحل والحرم

"This is the son of the best of all of Allāh's creation. He himself is a pious, pure, chaste person, and personality [of Islam]. This is the person whose walk Bat-hā' [the soil of Makkah] recognizes. The Kaʿbah recognizes him, and so does the *Hilll*[1] and the *Haram.*"

His fear and beseeching before Allāh *taʿālā* – the provider of everything

Asmuʿī *rahimahullāh* relates: "I was performing *tawāf* of the Kaʿbah one night when I saw a youngster holding on to the *ghilāf* (cover) of the Kaʿbah and saying these couplets:

يَا مَنْ يُجِيْبُ دُعَاءَ الْمُضْطَرِّ فِي الظُّلَمِ – يَا كَاشِفَ الضُّرِّ وَالْبَلْوَى مَعَ السَّقَمِ

قَدْ نَامَ وَفْدُكَ حَوْلَ الْبَيْتِ وَانْتَهَبُوْا – وَأَنْتَ يَا حَيُّ يَا قَيُّوْمُ لَمْ تَنَمِ

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[1] The area which is out of the Haram but within the *mīqāt.*

أَدْعُوْكَ رَبِّيْ حَزِيْنًا هَائِمًا قَلْقًا – فَارْحَمْ بُكَائِيْ بِحَقِّ الْبَيْتِ وَالْحَرَمِ
إِنْ كَانَ جُوْدُكَ لاَ يَرْجُوْهُ ذُوْ سَفَهٍ – فَمَنْ يَجُوْدُ عَلَى الْعَاصِيْنَ بِالْكَرَمِ

"O the Being who accepts the *duʿāʾ* of the restless in the darkness. O the One who removes affliction and grief from the sick. The delegation which came to You walked around the Kaʿbah, then slept, and woke up again. But You, O the Living the Upholder of all, never sleep. O my Allāh! I am beseeching You while I am in a state of worry, distress and anguish. So show mercy to my crying by virtue of the Kaʿbah and the Haram. If a foolish person [sinner] cannot have hope for Your pardon, who is going to pardon the sinners with kindness?"

The person read the above couplets, cried profusely, and then made the following supplication:

أَلاَ أَيُّهَا الْمَقْصُوْدُ فِيْ كُلِّ حَاجَةٍ – شَكَوْتُ إِلَيْكَ الضُّرَّ فَارْحَمْ شِكَايَتِيْ
أَلاَ يَا رِجَائِيْ أَنْتَ تَكْشِفُ كُرْبَتِيْ – فَهَبْ لِيْ ذُنُوْبِيْ كُلَّهَا وَاقْضِ حَاجَتِيْ
أَتَيْتُ بِأَعْمَالٍ قِبَاحٍ رَدِيَّةٍ – وَمَا فِي الْوَرَى عَبْدٌ جَنَى كَجَنَايَتِيْ
أَتُحْرِقُنِيْ بِالنَّارِ يَا غَايَةَ الْمُنَى – فَأَيْنَ رِجَائِيْ ثُمَّ أَيْنَ مَخَافَتِيْ

"O You who are the objective for every need! I described my problem to You, so remove my problem. O the Being in whom I placed all my hopes! You alone can remove my worry and grief. Pardon all my sins and fulfil my needs. I have come before You with despicable and contemptible sins. I do not think there is anyone in the world who is a worse sinner than me. O the end of all my

hopes! Are You going to burn me in the Fire? If this were to happen, of what benefit would my hopes have been, and of what benefit would my fear have been? [in other words, my hopes in You and my fear of You did not benefit me].”

After saying the above, the person lost consciousness and fell to the ground. Asmuʿī *rahimahullāh* relates: “I went close to the youngster and realized he was Hadrat Zayn al-ʿĀbidīn ʿAlī ibn Husayn ibn ʿAlī ibn Abī Tālib *rahimahullāh*. On seeing this, I raised his head, placed it in my lap, and began crying myself. A few drops of my tears fell on his cheek. This caused him to open his eyes, and he said: ‘Who is this person who has become an obstacle between me and my Allāh? And is crowding me?’ I replied: ‘Hadrat, I am your servant, Asmuʿī.’ I added: ‘O our master! You are from the family of the Prophet and from the fountainhead of messenger-ship, why, then, are you so fearful? Did Allāh *taʿālā* not say:

إِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا

“Allāh only wants to remove loathsome things from you O family of the Prophet, and to completely purify you.” (Sūrah al-Ahzāb, 33: 33)

He replied: “O Asmuʿī! What are you saying? Allāh *taʿālā* created Paradise for His obedient servants even if they are Abyssinian slaves, and Hell for the sinners even if they are free Quraysh people. Did Allāh *taʿālā* not say:

فَإِذَا نُفِخَ فِي الصُّوْرِ فَلاَ أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَّلاَ يَتَسَآءَلُوْنَ. فَمَنْ ثَقُلَتْ مَوَازِيْنُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُوْنَ. وَمَنْ خَفَّتْ مَوَازِيْنُهُ فَأُولَئِكَ الَّذِيْنَ خَسِرُوْا أَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ.

"Then when the trumpet is blown, neither will there be any kinship on that day nor will they ask about one another. Then he whose scales are heavy – it is they who are successful. And he whose scales are light – it is they who squandered their own selves, abiding in Hell forever." (Sūrah al-Mu'minūn, 23: 101-103)

Statements

His statements are reflections of his intellectual excellences, and a treasure house of advice and admonition.

1. "I am astonished at the arrogant and proud person who just yesterday was a trivial drop of semen, and who will become a corpse tomorrow. I am dumbfounded by the person who has any doubts about Allāh *taʿālā* when his own birth is right before him." In other words, he was a nonentity, there was no sign of him; a Being made him an entity and brought him into existence.

2. "I am astonished at the person who rejects the Resurrection and life after death when his first creation is before him. I am amazed at the person who toils for a temporary place, and casts aside the everlasting place [by not making preparations for it]."

3. He used to make *duʿā'* as follows: "O Allāh! I seek refuge in You from making my exterior good in the sight of people while my interior is wicked. O Allāh! When I committed a wrong, You treated me well. If I commit wrong in the future, treat me well again."

4. "Some people worship Allāh *taʿālā* out of fear for Him. This is the worship of slaves. Some people worship Him out of a desire for Paradise. This is the worship of business people. Some people worship Him solely to give thanks to Him. This is the worship of noblemen."

Note: This is the highest level of sincerity. But if a person worships Allāh *taʿālā* for the sake of Paradise, it does not cancel out sincerity because the desire and quest for Paradise is also required, and Allāh *taʿālā* loves to be asked for Paradise. Moreover, it is also a Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – he asked Allāh *taʿālā* for Paradise on several occasions. (compiler)

5. His son, Muhammad Bāqir *rahimahullāh*, relates: "My father advised me never to remain in the company of five types of people." I asked: "Who are they?" He replied: "A *fāsiq* (a flagrant sinner). He will sell you for a morsel or even less than a morsel." I asked: "Can there be anything less than a morsel?" He replied: "When a person desires one morsel and cannot obtain that too."

I asked: "Who is the second person?" He replied: "A miser. He will take away from you the thing which you need the most."

I asked: “Who is the third person?” He replied: “A liar. He will distance you from your own people and draw you near to outsiders through his lies.”

I asked: “Who is the fourth person?” He replied: “A foolish person. He will want to benefit you but cause you harm instead.”

I asked: “Who is the fifth person?” He replied: “A person who severs family ties. Allāh *taʿālā* cursed him in three places.” (*Siyar as-Sahābah*, vol. 7, p. 325)

6. His face used to turn yellow when he performed *wudū’*. His family people asked him: “Why does this happen to you when you perform *wudū’*?” He replied: “Do you not know before whom I am making preparations to stand?”

Demise

He passed away in 99 A.H. and was buried in Baqīʿ. (*Tabaqāt*, vol. 1, p. 27) It is stated in *Aʿyān al-Hujjāj* that he passed away in 92 A.H. or 94 A.H. (p. 103)

Hadrat Sayyidunā Abū Jaʿfar Muhammad Bāqir ibn ʿAlī Zayn al-ʿĀbidīn *rahimahullāh*

Name and lineage

His name was Muhammad, his *kunnīyyat* was Abū Jaʿfar, his title was Bāqir, and he was the son of Hadrat Imām Zayn al-ʿĀbidīn *rahimahullāh*. His mother was Umm Muhammad, the daughter of Hadrat Hasan *radiyallāhu ʿanhu*. In this way, he was a "flower" from the garden of Rasūlullāh *sallallāhu ʿalayhi wa sallam* possessing a "double fragrance".

He was an erudite scholar, imām, leader of Islam; and a true successor of his righteous father, Zayn al-ʿĀbidīn, as regards his knowledge and practical life.

Birth

He was born in Madīnah in Safar 57 A.H. Based on this, he was three years old at the time of his grandfather's, Hadrat Imām Husayn *radiyallāhu ʿanhu*, martyrdom.

Abstinence and worship

He was nurtured and brought up under the care of people whose main occupation was Allāh's worship. He grew up in an environment where the remembrance of Allāh *taʿālā*, His glorification and His praise reverberated all the time. And so, the same spirit of worship flowed in his blood and

veins. Worship and spiritual exercises where his most beloved occupations. He would perform 250 *rakʿats* of salāh a day. His abundant prostrations left a deep mark on his forehead.

Sound beliefs with regard to Hadrat Abū Bakr and Hadrat ʿUmar *radiyallāhu ʿanhumā*

Hadrat Jābir *radiyallāhu ʿanhu* relates: "On one occasion, I asked Muhammad ibn ʿAlī *rahimahullāh* if anyone from his family hurls obscenities and abuses against Hadrat Abū Bakr and Hadrat ʿUmar *radiyallāhu ʿanhumā*." He replied: "No. I consider them to be friends and I make *duʿā'* in their favour." (*Siyar as-Sahābah*, vol. 7, p. 479)

Statements

1. "Lightning strikes everyone – believers and unbelievers. But it does not strike those who are engaged in Allāh's remembrance."

Note: This shows the immense virtue of *dhikr*. (compiler)

2. "When pride and arrogance enter a person's heart, the same amount or more of his intelligence disappears."

3. He loved Hadrat Abū Bakr *radiyallāhu ʿanhu* and used to praise him profusely. He used to say: "If a person does not consider him to be Siddīq (the truthful servant of Allāh), Allāh *taʿālā* will not

permit any word of his to be true in this world and in the Hereafter."

4. He heard about a group of people in Iraq having malice towards Hadrat Abū Bakr and Hadrat ʿUmar *radiyallāhu ʿanhumā*, and claiming to love the Ahl al-Bayt (the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*). He wrote a letter to them saying: "I distance myself and have nothing to do with those who bear malice towards Hadrat Abū Bakr and Hadrat ʿUmar *radiyallāhu ʿanhumā*. If I become the ruler, I will make the shedding of blood of those who speak ill of them a means of gaining closeness to Allāh *taʿālā*."

Note: Such was the open-heartedness of the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and shining lamps of the progeny of Hadrat Fātimah *radiyallāhu ʿanhā*. They displayed limitless love and confidence in Hadrat Abū Bakr and Hadrat ʿUmar *radiyallāhu ʿanhumā*. (compiler)

5. "There is no greater worship than chastity of the private part and the stomach."

6. When he used to laugh, he would say: "O Allāh! Do not be displeased with me."

7. "There is nothing more beneficial than showing kindness to one's fellow brethren." He would not become bored by sitting with his brothers.

8. "The worst brother is the one who shows consideration to you when you are prosperous, and severs ties from you when you become poor."

9. “If you want to know how much love your brother has for you in his heart, look at how much love you have for him in your heart. The same amount of love will be present in his heart.” (*Tabaqāt*)

Demise

He passed away in 117 A.H., 118 A.H., or 114 A.H. (*Aʿyān al-Hujjāj*, vol. 1, p. 104)

Hadrat Sayyidunā Abū ʿAbdillāh Jaʿfar Sādiq ibn Muhammad Bāqir *rahimahullāh*

Name and lineage

His name was Jaʿfar, his *kunnīyyat* was Abū ʿAbdillāh, his title was Sādiq, and his father's name was Muhammad Bāqir. His grandfather's name is Zayn al-ʿĀbidīn ʿAlī ibn Husayn ibn ʿAlī *rahimahullāh*. His mother's name was Fardah who was the daughter of Hadrat Abū Bakr's *radiyallāhu ʿanhu* grandson, Hadrat Qāsim ibn Muhammad.

He was born in 80 A.H. in Madīnah.

Merits and virtues

He was a reminder of Hadrat ʿAlī *radiyallāhu ʿanhu* from his paternal side, and of Hadrat Abū Bakr *radiyallāhu ʿanhu* from his maternal side. He was a lamp and light of both families of knowledge and practice, whose lowest servants were full inheritors of knowledge and cognition.

His father, Hadrat Sayyidunā Muhammad Bāqir *rahimahullāh*, was a high ranking scholar and eminent scholars like Imām Aʿzam Abū Hanīfah an-Nuʿmān *rahimahullāh* were his students. Hadrat Jaʿfar Sādiq thus inherited such knowledge. He was an imām of his time as regards his merits and excellences.

Hāfiz Imām Dhahabī *rahimahullāh* refers to him as an "imām" and "one of the leading personalities". No one from the Ahl al-Bayt was on his level of knowledge. Ibn Hibbān *rahimahullāh* says that he held a distinguished position among the Ahl al-Bayt in jurisprudence, knowledge and virtue. Imām Nawawī *rahimahullāh* says that everyone unanimously accepts his leadership, greatness and authority. (*Siyar as-Sahābah*, vol. 7, p. 84)

He spent all his abilities in propagating knowledge, and spreading piety and righteousness. He remained aloof from politics throughout his life, and did not even approve of disputing with the rulers.

Worship and spiritual exercises

Worship was his day and night occupation. No part of his day and night was devoid of worship. Imām Mālik *rahimahullāh* relates: "I used to frequent him during a certain period, and I always found him occupied in salāh, fasting and reading the Qur'ān." (*Siyar as-Sahābah*, vol. 7, p. 86)

A strange incident on the occasion of hajj

Imām Layth ibn Sa'd related an incident of Hadrat Ja'far Sādiq *rahimahullāh* on the occasion of hajj. He said: I went to Makkah in 113 A.H. with the intention of hajj. After performing the *'asr salāh*, I climbed Mt. Abū Qubays. On reaching there, I saw a person seated and making *du'ā'*. I immediately turned my attention to him. He repeatedly said: *Yā Rabbī, yā Rabbī* (O my Allāh) – until he lost his

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breath. He then said: *Yā Rabbāh* (O my Allāh) for just as long. He then repeated *Yā Rabbī, yā Rabbī*, and continued until he lost his breath. He began saying *Yā Hayyu, yā Hayyu* (O the Living) and continued for the same length of time. Then he started with *Yā Rahīmu* (O the most Merciful) and continued for just as long. He followed this with *Yā arham ar-Rāhimīn* (O the most merciful of those who show mercy) and continued for just as long. He then said: "O Allāh! I feel like eating grapes, give me grapes to eat. O Allāh! Both my sheets are worn out."

He was still saying these words, when – by Allāh – I saw a basket filled with grapes placed before him although it was not the grape season. Sheets were also placed before him. When he was about to start eating the grapes, I said: "Can I join you?" He replied: "You may come forward and eat, but you must not take anything with you." I went forward and began eating. The grapes were seedless and I had never eaten such grapes before. I ate to my fill, but the basket remained full just as it was. He then said: "You may take whichever of these sheets you like." I replied: "I do not have any need for a sheet." He said: "Very well, shield me while I wear the sheets." I moved aside, he wore one as a lower garment (*lungī* – sarong) and wrapped the other on his upper body. He removed the [old] sheets which were on his body and placed them on his shoulders. He then proceeded to go down the mountain, and I followed suite.

When we reached the *masʿā* (the area where *saʿy* is performed), he met a person who addressed him thus: "O son of Rasūlullāh! Give me some clothes to wear, Allāh *taʿālā* will give you clothes." He gave the person the two sheets [which were on his shoulders]. When the beggar took the sheets and proceeded, I went after him and asked: "Who was that pious man?" He replied: "Jaʿfar Sādiq."

Layth *rahimahullāh* continues: "I went back looking for him but did not find him. Had I found him, I would have listened to Ahādīth from him." (*Aʿyān al-Hujjāj*)

Note:
The miracles of the *auliyā'* are authentic

This was certainly a clear *karāmat* (supernatural feat) of Hadrat Jaʿfar Sādiq *rahimahullāh*, and a display of the immediate acceptance of his *duʿā'* in the form of grapes and sheets. These are testimonies to his authentic and genuine conditions. This is the bounty of Allāh *taʿālā* which He bestows to whomever He wills.

If *karāmāt* issued forth from latter day *auliyā'*, why should it be surprising for them to issue forth from the light of the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*!? In fact, this is the absolute truth. Not only that, the *karāmāt* performed by latter day *auliyā'* are actually reflections of the senior elders in whose deputyship and inheritance they are performed.

These personalities strove and engaged in spiritual exercises, and they followed the external and internal Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the utmost; and so, Allāh *taʿālā* bestowed them with His worldly bounties. As for affairs of the Hereafter, these personalities cast aside personal whims and desires, and trod the path of Allāh's *taʿālā* pleasure. In so doing, they will be showered with such bounties and pleasures in the Hereafter which a person can never imagine in this world. *Karāmāt* will occasionally issue forth from them in this world, and a clear acceptance of their *duʿā's* might be made manifest. In the Hereafter, Allāh *taʿālā* will say to them: "O My servants! You had cast aside all your wishes, desires and passions for My pleasure. O My servants! I now give you the choice to fulfil your desires and wishes in whichever way you want, and in whatever form you like." Allāh *taʿālā* will say:

وَلَكُمْ فِيْهَا مَا تَشْتَهِيْ أَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ

"There is for you therein whatever your souls desire, and there is for you therein whatever you ask for." (Sūrah Hā Mīm Sajdah, 41: 31)

But this is not for everyone; it is for those who are embellished with genuine *taqwā*. They are the ones who will be bestowed with limitless and never-ending bounties. May Allāh *taʿālā* inspire us all to adopt *taqwā* and piety, and bestow us with bounties in this world and in the Hereafter. Āmīn. (compiler)

Statements

1. “There are four things which a noble person should not dislike: (1) To get up from his place for his father. (2) To serve his guest. (3) To keep a watchful and caring eye on his riding animals even if he has hundreds of slaves and workers to do this task. (4) To serve the person from whom he is acquiring knowledge.”

Note: Glory to Allāh! What a clear explanation of nobility! (compiler)

2. “Good deeds remain incomplete without the following three things: (1) When you do a good deed, consider it to be little [insufficient]. (2) Keep it a secret. (3) Be hasty in carrying it out. If you consider it insignificant, it will increase. If you conceal it, you will carry it out to perfection. If you are hasty in carrying it out, you will try to make it pleasing.”

3. “When the world directs itself to a person, it also gives the good qualities of others to him. In other words, he appears pleasing. When the world turns away from him, it snatches away his own good qualities from him. In other words, he becomes displeasing in the sight of others.”

4. “If you hear anything about your brother which displeases you, say: ‘He probably has an excuse which I am unaware of.’”

5. Sufyān Thaurī *raḫimahullāh* came to him on one occasion and saw him wearing a cloak made of silk

brocade. Sufyān *raḫimahullāh* said to him: "You are from the family of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* and you are wearing this!?" He replied: "You do not know what it really is. Insert your hand inside and take a look." When he checked, he realized it was made of hairs from a hoof. He then said: "O Thaurī! Show me what is beneath your cloak." When he checked, he found him wearing a *kurtah* made of fine fabric. Sufyān *raḫimahullāh* was quite embarrassed. Ḫaḏrat Jaʿfar Ṣādiq said to him: "Thaurī! Do not come to me too often, it causes harm to me and to you as well."

6. "When you hear anything [negative] about a Muslim, try to present it in as positive a manner as possible. If you are unable to find anything positive about it, reprimand yourself [for your shortcoming and failure]."

7. He asked a member of a certain tribe: "Who is the leader of your tribe?" The person replied: "I am its leader." He said: "Had you been its leader, you would not have said: 'I am'."

Note: In other words, you must not make a display of your self and your ego because this is not becoming of honour and leadership. (compiler)

8. "If a person experiences delay in receiving his sustenance, he must engage in *istighfār* (seeking forgiveness from Allāh *taʿālā*) in abundance. If a person is attracted to a certain possession of his and he would like it to remain with him, he must read:

مَا شَاءَ اللهُ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

"Whatever Allāh wills shall come to pass. There is no power except with Allāh." (Sūrah al-Kahf, 18: 39)

9. He used to wear a course and short cloak underneath, and a garment made of silk brocade from above. He used to say: "I wear the cloak for Allāh *taʿālā*, and the silk brocade garment for you [people]. So what is for Allāh is concealed, and what is for you is displayed."

10. "Allāh *taʿālā* addressed the world saying: 'Serve and tend to the one who obeys Me. As for the one who obeys you, make him infatuated with you so that he works tirelessly [to acquire you]."

11. "The *fuqahā'* (jurists) are the trusts of the Messengers *ʿalayhis salām*, but this is only for as long as they do not come under the influence of the kings." (*Tabaqāt*, p. 28)

Demise

He passed away in 148 A.H. in Madīnah Munawwarah. May Allāh *taʿālā* shower His mercy on him. (*Siyar as-Sahābah*, vol. 7, p. 88)

Hadrat Mutrif ibn ʿAbdillāh ibn ash-Shakhīr *rahimahullāh*

Name and lineage

His name is Mutrif, his *kunnīyyat* is Abū ʿAbdillāh, and his father's name is ʿAbdullāh.

Birth

Mutrif was born during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* but was deprived of the honour of seeing him either because he was too young, or too far away. (*Siyar as-Sahābah*, vol. 7, p. 515)

Hadīth

He heard Ahādīth from Hadrat ʿUthmān, Hadrat Ubayy ibn Kaʿb, Hadrat ʿAlī and Hadrat Abū Dharr *radiyallāhu ʿanhum*

Humility

When Mutrif *rahimahullāh* went for hajj, he made this *duʿā'* in ʿArafāt:

أَللَّهُمَّ لاَ تَرُدَّ الْجَمِيْعَ مِنْ أَجْلِيْ

"O Allāh! Do not reject all who are present here because of me."

The humility, self-effacement and fear of Allāh *taʿālā* which the pious elders possessed caused

them to consider themselves to be the worst of all. (*Aʿyān al-Hujjāj*, vol. 1, p. 96)

Statements

1. "Man has not been bestowed with anything greater than intellect. The intellects of people is in accordance with their times and eras."

Note: So that they can think and speak in accordance with the needs of the time.

2. "Do not feed your food to the person who has no desire for it. In other words, do not waste something in the wrong places." (*Siyar as-Sahābah*, vol. 7, p. 515)

3. One of his sons passed away, so he combed his beard and wore his best clothes. People asked him the reason for this, so he said: "You people are asking me to look disgraceful and dishevelled at the time of a calamity!? I take an oath by Allāh, if I possessed the entire world and whatever is in it, and Allāh *taʿālā* were to offer me a single sip of water in the Hereafter in exchange for all this, I will certainly accept His offer."

4. "I would rather sleep at night and be remorseful the next day [for not waking up for night worship] than spending the night in worship and becoming a target of pride and conceit the next day."

Note: Glory to Allāh! What cognition and servitude. (compiler)

5. “When a person’s external and internal are the same, Allāh *taʿālā* says: ‘This is My true servant.’”

When he used to engage in *dhikr* in solitude, the bricks in his room would also join him in *dhikr.*

6. “O Allāh! You become pleased with me. If not, then at least pardon me my sins. Sometimes a master protects his slave even if he is displeased with him.”

Note: Glory to Allāh! Look at the extent of his fear of Allāh *taʿālā.* He considered the pardoning of sins to be a great bounty for protection against punishment of the Hereafter. (compiler)

7. “The one with the most sins is the one who remains occupied in discussing the sins of others.”

Note: As is the general trend today. May Allāh *taʿālā* protect us. Āmīn. (compiler)

8. “Knowledge has disappeared, but the texts remain in evil utensils.”

Note: In other words, mere words and texts are found by unworthy people. As for the original and essential knowledge, this has disappeared. Just ponder, a Tābiʿī is describing the situation of his era. As for today, there is neither knowledge nor practice – except where Allāh *taʿālā* wills. (compiler)

9. He was asked about a person who attends a funeral out of shame for the deceased’s family, will

he be rewarded for attending? He replied: "Ibn Sīrīn is of the opinion that such a person will receive a double reward: one for performing the *janāzah salāh* for his fellow brother, and the other out of consideration for the deceased's family."

Note: This proves the virtue of calming and consoling people who have been afflicted. Even if it is not with the heart, one should at least express sorrow with words and actions. This is also good and worthy of reward. (compiler)

10. "When I instruct my attendant to carry out a task, but he gives preference to fulfilling a need of my friend, then I love that attendant even more."

11. He heard a person saying: "O Allāh! Do not reject these people because of me [my evils]." So he said: "This person has truly recognized his own self."

12. "Hold on to dignity. You will remain honourable and dignified in the sight of people as long as you do not go with your needs to them."

Note: Glory to Allāh! This statement is not only indicative of cognition but experience. Without doubt, going to your fellow brothers and relatives with your needs would cause you to become disgraced and humiliated. (compiler)

13. "There will be many groups on the day of Resurrection who will wish their pens were made of fire so that they would not have been able to write whatever they wrote in this world."

Note: From this we learn that just as it is necessary to safeguard our tongue, it is essential to be cautious and vigilant with our pens. In fact, we have to be more cautious with our pens because the effects and harms of anything said with our tongues disappear quickly or slowly. But anything written with the pen – especially when it is printed and published – will remain for a long time. (compiler)

14. "The person who backbites about people and carries their tales to me is not my friend and companion." He used to make this *duʿāʾ*: "O Allāh! Do not reject the begging of other people because of me."

Note: Glory to Allāh! Look at the statements of humility, self-effacement and cognition of our elders. They ought to be made amulets for our lives. (compiler)

Demise

It was either in 87 A.H. of 95 A.H. when he suffered from an inability to pass urine, and his condition deteriorated. He called for his son and read the verses of *wasīyyah* (bequest) to him. The son went and brought a doctor. On seeing the doctor, he asked: "Who is this?" The son replied: "He is a doctor." He addressed the doctor: "I strictly warn you against any witchcraft and tying any amulets."

He then ordered his sons to prepare his grave and they carried out his order. When it was ready, he

said: “Take me to my grave.” He went to his final resting place, made *duʿā’* and returned home. He passed away after that. May Allāh *taʿālā* shower him with His mercy. (*Siyar a<u>s</u>-<u>S</u>a<u>h</u>ābah*, vol. 7, p. 516)

Hadrat Abū al-ʿĀliyah Riyāhī *rahimahullāh*

Name and lineage

His name is Rafīʿ, his *kunnīyyat* is Abū al-ʿĀliyah, and he is well known by his *kunnīyyat*. His father's name was Mihrān. He was a slave of a woman from the Banū Riyāh tribe. This is why he is known as Riyāhī.

Acceptance of Islam

He experienced the times of *jāhilīyyah* and Islam. He was deprived of the honour of embracing Islam during the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He embraced Islam two years after the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Merit and virtue

ʿAllāmah Nawawī *rahimahullāh* writes that he was from among the senior Tābiʿīn. The Book of Allāh was his special subject. He studied the Qur'ān under the famous scholar of the Qur'ān, Hadrat Ubayy ibn Kaʿb *radiyallāhu ʿanhu*.

Worship

His deep knowledge was coupled with practice. He spent most of his time in worship. He had a special affinity with waking up at night and reciting the Qur'ān. There was a time when he would spend the entire night in salāh and read the

entire Qur'ān in one night. But he could not continue this strenuous form of worship.

Although he was engrossed in worship and spiritual exercises, he was very cautious about abstaining from *rahbānīyyah* (monasticism – remaining totally aloof from this world). He could not even tolerate clothes of this nature. Abū Umayyah 'Abd al-Karīm went to visit him on one occasion. Abu Umayyah was wearing a woollen garment. On seeing him, Abū al-'Āliyah said: "This is the clothing of monks and their ways. When Muslims go to visit each other, they wear good clothes."

Abstaining from ostentation

He considered showing off good deeds to be very evil. Abū Mikhlad relates: Abū al-'Āliyah used to say: "When you hear a person saying: 'I love for Allāh's sake and abhor for Allāh's sake', then do not follow him."

Note: Because such a person is caught up with ostentation and egotism. If he has such internal illnesses, how can he be worthy of emulation? (compiler)

Spending in Allāh's cause

He was very generous in spending in Allāh's cause and bequested all or a major portion of his wealth for it.

He was very particular about paying his zakāh, and would send it to Madīnah Munawwarah for distribution.

Abstention from doubtful things

He was very cautious about abstaining from doubtful things and would not even drink water from employees and government workers about whose earnings he had the slightest doubt.

He was very simple-minded and informal by nature. He did not approve of any importance being accorded to him. Whenever he went to any person's house, he would say to him before hand: "Bring whatever is available in your house. Do not purchase anything from the shops." (*Tābiʿīn*, p. 536)

Statements

1. He used to say: "Those who were feared for their evil and mischief will be tightly bound in steel on the day of Resurrection, and they will be ordered to be cast into Hell with the oppressors and devils."

2. "Wearing fine clothing is the embellishment of the Muslims."

3. He liked to remain in solitude. When more than four people assembled around him, he would get up and leave out of fear of engaging in futile discussions.

Note: Glory to Allāh! Look at how he practised on the Hadīth:

مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيْهِ

"The beauty of a person's Islam lies in his abstaining from things which do not concern him."

This is a sign of extreme *taqwā*.

4. "I have not touched my private part with my right hand for fifty years."

5. "If a person does not fear Allāh *taʿālā* while he is in salāh, when will he fear Him?"

6. "The greatest sin is for a person to learn the Qur'ān, yet he remains sleeping at night and does not perform *tahajjud*."

Note: These are the words of advice of our elders about whom we do not even know, let alone practising on them. May Allāh *taʿālā* inspire us to practise. (compiler)

Demise

He passed away in 90 A.H. May Allāh *taʿālā* shower His mercy on him. (*Tabaqāt*, vol. 1, p. 30)

Hadrat Silah ibn Ashyam al-ʿAdawī *rahimahullāh*

Name, lineage, merit and virtue

His name is Silah, his father's name is Ashyam, and his *kunnīyyat* is Abū as-Sahbā'. He used to obtain intense admonition from the Qur'ān and had an extreme preoccupation with the *dhikr* of Allāh *taʿālā*. He was exceptionally patient at times of calamities and difficulties, and was one who would spend the dark nights in *dhikr* and standing up before Allāh *taʿālā*.

Abū Salīl says: "I went to Silah ʿAdawī and requested him to teach me the knowledge which Allāh *taʿālā* bestowed him with." He replied: "Today you did just as I had done with the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I went to them and asked them to teach me the knowledge which Allāh *taʿālā* bestowed to them. They said to me: 'Take admonition from the Qur'ān, be one who constantly advises the Muslims, and make *duʿā'* to Allāh *taʿālā* as much as possible.'"

Hadrat Muʿādha said: "When Silah ibn Ashyam's companions used to meet each other, they would embrace."

Shaykh *rahimahullāh* said: "Silah met several Sahābah *radiyallāhu ʿanhum* and acquired knowledge from them. He also narrated [Hadīth] from Hadrat Ibn ʿAbbās *radiyallāhu ʿanhu*. (*al-Hilyah*, vol. 2, p. 270)

Statements

Whenever he passed by a group which was occupied in playing, he would say: “O my beloveds! Tell me, if a group of people intend a journey but they spend the entire day playing and remain asleep at night, when will they ever reach their destination?” (*Tabaqāt*)

Demise

He was martyred before Hadrat ʿAbdullāh ibn ʿAbbās *radiyallāhu ʿanhu*. (*Siyar Aʿlām an-Nubalāʾ*, vol. 4, p. 509)

Hadrat 'Alā' ibn Ziyād *rahimahullāh*

Name and lineage

His name is 'Alā and his father's name is Ziyād. His grandfather is al-Matar al-'Adawī. He was a resident of Basra and settled down in Shām later on. He is listed among the second level (*tabaqah thāniyah*) of the Tābi'īn.

Merit and virtue

He narrated Ahādīth from 'Imrān ibn Husayn, 'Iyād ibn Hammād, Abū Hurayrah and Mutarraf ibn Shaykharah *radiyallāhu 'anhum*. He was an Allāh-fearing, pious and humble person. He used to cry profusely out of Allāh's fear, and this crying caused his eyes to become weak.

Hishām ibn Hassān said: 'Alā' ibn Ziyād's food for the entire day was one *rotī* (flat round bread). He had some wealth and a few slaves. He freed some of them and sold the others; and became fully engrossed in worship.

Crying and beseeching before Allāh *ta'ālā*

'Abd al-Wāhid ibn Zayd narrates: A person came to 'Alā' ibn Ziyād and said: "I saw a dream in which a person came to me and asked me to go to 'Alā' ibn Ziyād and ask him why he is crying because he has been pardoned?" When the person said this to him, Hadrat 'Alā began crying and said: "Now I will not sleep."

Note: In other words, I will remain awake and express my gratitude to Allāh *taʿālā*. There is no question of sleeping any more. (compiler)

The reality of this life

Humayd ibn Hilāl narrates from ʿAlā ibn Ziyād who said: "I saw some people in a dream. They were going after something, so I also joined them. I see an old, weak and blind women who is adorned with every type of jewellery. I asked her: 'Who are you?' She replied: 'I am the world.' I said: 'I am making *duʿā'* to Allāh *taʿālā* to create hatred in me for you.' She said: 'Yes, if you abhor dirhams (wealth and money) you would certainly abhor me, and this is what is considered.'" (*Siyar Aʿlām an-Nubalā'*, vol. 4, p. 202)

Statements

1. "If people only knew what they are to face in the Hereafter, they will not have a single moment's peace in this world. They will neither do farming, build houses, eat, drink, nor sleep."

Note: This is the reality. May Allāh *taʿālā* bestow us with *sharʿī* balance in our human traits and actions so that we can gain salvation from the punishment of the Hereafter. (compiler)

2. A person came to him and said: "I saw you in Paradise." He replied: "May you be destroyed. Did Satan not find anyone else to joke with?"

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Note: Obviously this was out of his fear for the Hereafter, and so, he did not consider himself eligible for Paradise. If someone else were to hear such good news, he would bloat with pride. In fact, he may even become lazy in doing good deeds. We seek refuge in Allāh *taʿālā*. (compiler)

3. He used to say to the people: "You are in an era where a few of you have lost one tenth of *Dīn*. Soon there will come a time when only a few of you will remain who would be safeguarding one tenth of *Dīn* and would have lost nine tenths of it."

Note: This may well be our era, or it may be even worse than that. This is not concealed from those who are fully aware of the conditions of our times. We seek refuge in Allāh *taʿālā*. (compiler)

Demise

He passed away in the latter period of rule of Hajjāj ibn Yūsuf in 94 A.H. May Allāh *taʿālā* shower His mercy on him. (*Tabaqāt*, vol. 1, p. 31)

Hadrat Thābit ibn Aslam al-Banānī *rahimahullāh*

Name and lineage

His name is Thābit, his *kunnīyyat* is Abū Muhammad, and he was from the Banū Saʿd branch of the Quraysh. He was a Tābiʿī from Basra, and a person of knowledge and practice.

Merit and virtue

He was listed among the distinguished *'ulamā'* of Basra. He was known more for his deeds, asceticism, abstinence, worship and spiritual exercises than for his knowledge. His heart was a raging and burning fire, and its heat would cause his eyes to tear all the time. He would cry with absolute restlessness as if his ribs would turn over. His eyes became weak because of excessive crying and there was a fear of his losing his eyesight. When people spoke to him about it, he said: "The goodness of the eyes is in their constant crying." He refused to have them treated.

Fear of Hell

When Hell used to be mentioned in his presence, the joints of his limbs would get separated. (*Tabaqāt*)

Note: Glory to Allāh! Such was his fear of Hell, and this is what *īmān* really is. But there is an orator – who is really a story teller – who speaks about Hell

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in such a way that people fall down from laughter. We seek refuge in Allāh *taʿālā*. (compiler)

Statements

1. "When people sit down for *dhikr*, sins as huge as mountains remain on them. But when they get up after engaging in *dhikr*, not a single sin remains."

2. He continued performing *tahajjud salāh* for fifty years, and in the morning he would say in his *duʿā'*: "O Allāh! If You gave anyone permission to perform salāh in his grave, give me this permission as well." When he passed away, his grave was levelled with unbaked bricks. Coincidentally, one brick fell in. People looked in and saw him standing and performing salāh.

Note: Allāh *taʿālā* fulfils the wishes of some of His special servants. This is the bounty of Allāh *taʿālā* which He bestows on whomever He wills. (compiler)

3. "The obedience of Allāh *taʿālā* is contained in salāh. If there was anything superior to salāh in Allāh's knowledge, He would not have said:

فَنَادَتْهُ الْمَلاَئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ

"The angels then called out to him when he was standing in prayer in the room..." (Sūrah Āl ʿImrān, 3: 39)

4. “For twenty years I bore difficulties in order to rectify my salāh, and I took enjoyment from it for twenty years.” When he passed away, people continued hearing the recitation of the Qur’ān from his grave. (*Tabaqāt*, p. 31)

Note: There is also a need to bear difficulties for the sake of rectifying our salāh. But some people want their salāh to be perfect on the first day without having to bear any difficulties. (compiler)

5. “The more a person thinks of death, the more the effects of this remembrance are seen in his actions.” (*Siyar as-Sahābah*)

Note: In other words, his actions and mannerisms are rectified, and he becomes soft-hearted. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* advised us to remember death abundantly.

Demise

He passed away in 123 A.H. He was more than 80 years old at the time. May Allāh *taʿālā* shower His mercy on him. (*Siyar as-Sahābah*)

Hadrat Yūnus ibn ʿUbayd *rahimahullāh*

Name, lineage, merit and virtue

His name is Yūnus, his *kunnīyyat* is Abū ʿUbaydillāh, and he was a slave of Banī ʿAbd Qays.

Although Yūnus *rahimahullāh* was a slave, he was from among the close companions of Hasan Basrī *rahimahullāh*. His companionship endowed him with knowledge and practice. Hāfiz Dhahabī *rahimahullāh* refers to him as an *imām, hujjah* and *qudwah* – a leader, a proof, an authority. Imām Nawawī *rahimahullāh* says that everyone unanimously accepts his seniority and greatness, and he was a senior Tābiʿī. Ibn Hibbān *rahimahullāh* writes that he was from among the leaders of his time as regards his knowledge, merit, memory, acumen, adherence to the Sunnah, and hatred and loathing for the *ahl al-bidʿah* (those involved in innovations).

Hadīth

He was from among the distinguished *huffāz* (senior Hadīth scholars endowed with phenomenal memories) of his era. ʿAllāmah Ibn Saʿd *rahimahullāh* writes:

كان ثقة كثير الحديث

"He was a reliable narrator who narrated many Ahādīth."

Worship

Apart from the compulsory duties, he did not engage in excessive [optional] salāh and fasting. But he was always ready to fulfil the rights and duties of Allāh *taʿālā*. Salām ibn Muṭīʿ *rahimahullāh* says: "Yūnus did not occupy himself in too much salāh and fasting, but, by Allāh, when it was the time to fulfil Allāh's rights, he was absolutely ready for it." He considered jihād to be the most superior forms of worship. If he missed out an occasion for jihād, he would be most upset. He was unable to take part in a jihād on one occasion and was perturbed by it for the rest of his life.

Is-hāq ibn Ibrāhīm *rahimahullāh* relates: When he was in his final illness, Yūnus would look at his feet and cry. When people asked him the reason for this, he replied: "They did not get covered with dust in the cause of Allāh *taʿālā*."

He would engage in *istighfār* (seeking forgiveness) most of the time. ʿAbd al-Malik ibn Sulaymān says: "I have not seen anyone more occupied in *istighfār* than him."

Honesty

He engaged in trade for his livelihood and was a silk merchant. He was extremely meticulous about honesty in his business, and it was very difficult [for others] to conduct business as he did. There are many incidents concerning his business integrity and honesty.

The price of silk had risen drastically in a particular place. When he learnt about it, he purchased 30 000 dirhams worth of silk from a silk merchant of another place. Later the thought came to his mind, so he asked the silk merchant: "Were you aware that the price of silk was very high at such and such place?" He replied: "Had I known about it, I would not have sold my silk at such a low price." On hearing this reply, he returned the silk to him and took his money back.

On one occasion a woman came to sell a sheet of silk brocade to him. On examining it, he asked her how much she wanted for it. She replied: "Sixty dirhams." He showed it to one of his fellow traders and asked him what he thought was its value. He replied: "It could be up to 120 dirhams." After gauging the value of it, he said to the woman: "Go and ask your family people if they permit you to sell it for up to 120 dirhams."

On another occasion a woman came to sell a silk cloak. He asked her how much she wanted and she said 500 dirhams. He considered it far more valuable and gave a value of up to 2000 dirhams.

Despite all his precautions in this regard, he was not fully satisfied. Ibn Shaudhab *rahimahullāh* relates that Yūnus and Ibn ʿAun were speaking about *halāl* and *harām*. They both said: "Not a single dirham of our wealth is *halāl*."

Note: Look at their level of abstinence and piety! May Allāh *taʿālā* bless them. (compiler)

Statements

1. “The abstinence and piety of a person is identified from his speech.”

2. “Every good deed can be tainted by something else, but the safeguarding of the tongue is a deed which cannot be influenced by anything else. A person may perform salāh in abundance, but he opens his fast with *harām* wealth. He may engage in night worship but he does it for show and ostentation. At times he gets involved in futile and false testimonies. But when a person safeguards his tongue, I am fully convinced that it will be a good deed in its entirety.”

3. “If I were to obtain a *halāl* dirham, I will buy wheat, make a broth of it, and feed it to the sick. Any sick person who ate a little of it would be cured by Allāh *taʿālā*.”

Note: In other words, *halāl* and wholesome food also works as a medication. On the other hand, *harām* food worsens the illness of a sick person. (compiler)

4. “If two qualities of a person are rectified, his other qualities will be rectified automatically. They are: salāh and his tongue.”

5. “If a person’s tongue is rectified, all his other deeds will be rectified.” (*Tabaqāt*)

Note: Glory to Allāh! What beneficial words of advice! They ought to be embedded in our hearts. (compiler)

6. The following is stated in *Tabaqāt Kubrā*:

كان يقول ليس في هذه الأمة رياء خالص ولا كبر خالص، فقيل له لماذا؟ فقال لا كبر مع السجود ولا رياء مع التوحيد. والله أعلم.

"He used to say: 'There is neither absolute ostentation nor absolute pride in this *ummah*.' He was asked the reason for this, and he replied: 'There can be no pride with *sajdah* (prostration), and ostentation cannot remain with *tauhīd*.' And Allāh knows best." (*Tabaqāt*, vol. 1, p. 31)

Note: Glory to Allāh! What wise words which are so true, and worthy of consideration all the time. In like manner, Murshidī Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "By saying *Allāhu akbar* (Allāh is the greatest) repeatedly in salāh, pride cannot remain in a *namāzī* (person who is regular with salāh)." He also used to say: "Had Satan performed just one *sajdah* for Allāh *ta'ālā*, he would not have been cursed." (compiler)

Demise

He passed away in 139 A.H. His funeral bier was carried by two grandsons of 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu*, viz. Sulaymān and 'Abdullāh ibn 'Alī, and two of his great grandsons, viz. Ja'far

and Mu<u>h</u>ammad. They said: “It was an honour for us to carry his *janāzah*.” (*Tābiʿīn*, p. 520)

Hadrat Muhammad ibn Wāsiʿ *rahimahullāh*

Name and lineage

His name is Muhammad, his father's name is Wāsiʿ, his grandfather's name is Jābir, and his great grandfather's name is Akhnas. He was a scholarly imām and leader. He is also remembered by the name Abū ʿAbdillāh Azdī Basrī. He narrated Hadīth from Hadrat Anas *radiyallāhu ʿanhu*.

Merit and virtue

Hadrat Maʿmar narrates from his father who said: "I have not seen anyone more fearful of Allāh *taʿālā* than Muhammad ibn Wāsiʿ." Jaʿfar ibn Sulaymān said: "Whenever I felt any hard-heartedness, I would go to Muhammad ibn Wāsiʿ in the morning and look at his face. He would draw the hard-heartedness out of me." (*Siyar Aʿlām an-Nubalāʾ*)

He is listed among the upper ranks of the noble *auliyāʾ*. He was an erudite scholar of Hadīth. He used to wear very simple clothes. (*Tabaqāt*)

Statements

1. Hammād ibn Zayd relates: A person asked him [Muhammad ibn Wāsiʿ] for advice, so he said: "I will give you an advice which will make you the king of this world and the Hereafter." The person asked: "How is that possible?" He replied: "Have no inclination for this world."

Note: Glory to Allāh! What an excellent advice, because a person who acquires contentment of heart has acquired everything. (compiler)

2. Hishām ibn Hassān relates with regard to Muhammad ibn Wāsiʿ: He was asked: "How did you get up this morning?" He replied: "I found my death near, my hopes and desires distant, and my deeds evil."

Note: Glory to Allāh! This is what is known as *murāqabah-e-maut* (meditating over death) and *muhāsabah-e-aʿmāl* (taking stock of one's deeds) which are not only established from our elders, but always remained their distinguishing feature. (compiler)

3. Hishām narrates: The governor, Mālik ibn Mundhir, summoned for Muhammad ibn Wāsiʿ and said to him: "I want you to accept the post of judge." He refused to accept it. He then imposed it on him and said: "You will have to accept it or else I will give you 300 lashes." He said: "If you want to do that, you have the power to do it. The humiliation of this world is better than the humiliation of the Hereafter."

4. It is related that a story-teller went close to Muhammad ibn Wāsiʿ and said: "How is it that I see the hearts devoid of fear, the eyes devoid of tears, and the hairs do not stand on their ends?!" Muhammad ibn Wāsiʿ replied: "When a speech emanates from the heart, it has an effect on the hearts."

Note: Glory to Allāh! What an excellent principle. It is necessary for lecturers and orators to awaken and rectify their hearts so that their words have an effect on their listeners. (compiler)

5. He went to Faqīh ibn Muslim for some work. He asked him: "Why do you wear such simple and ordinary clothes?" He did not give a reply. Faqīh said: "I am speaking to you and you are remaining silent?" He said: "I dislike saying: 'I am a *zāhid* (abstinent person)' because this would entail speaking highly of my self. And if I were to tell you that I wear such ordinary clothes because of poverty, it will entail complaining to Allāh *taʿālā*."

Note: Glory to Allāh! What words of wisdom! He could neither tolerate speaking highly about himself, nor could he utter any word of complaint against Allāh *taʿālā*. (compiler)

6. "When any person turns to Allāh *taʿālā* with his heart, Allāh *taʿālā* causes the hearts of people to turn to him."

7. "I have met such people who slept for twenty years on the same pillow with their wives, and cried so profusely that their pillow got wet, but their wives did not even perceive it." (*Tabaqāt*)

Note: Glory to Allāh! This is real devotion to Allāh *taʿālā* and attention to concealing one's condition. This is how they became the accepted servants of Allāh *taʿālā*, and Allāh *taʿālā* became their beloved. Who can understand this mutual relationship and bond? A poet rightly says: "There is such an

internal bond between the lover and the beloved, that even the angels who record deeds are not aware of it."

Demise

He passed away in 120 A.H. (*Aʿyān al-Hujjāj*, vol. 1, p. 130) Jaʿfar ibn Sulaymān says that he passed away in 123 A.H. and his son says he passed away in 127 A.H. May Allāh *taʿālā* shower His mercy on him (*Siyar Aʿlām an-Nubalā'*, vol. 6, p. 119)

Hadrat Abū Yahyā Mālik ibn Dīnār *rahimahullāh*

Name and lineage

His name is Mālik, his *kunnīyyat* is Abū Yahyā, and his father's name is Dīnār. He is a resident of Basra, and is therefore known as Basrī.

Merit and virtue

He is a famous worshipper and ascetic, and is enumerated among the *auliyā'*. He was from among the senior *'ulamā'* of his time, and included among the reliable Tābi'īn. He used to write the Qur'ān.

Birth

He was born during the era of Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu*.

Study of Hadīth

He heard Hadīth from Hadrat Anas ibn Mālik *radiyallāhu 'anhu* and narrated from him. He also heard Ahādīth from Ahnaf ibn Qays, Sa'īd ibn Jubayr, Hasan Basrī, Muhammad ibn Sīrīn, and Qāsim ibn Muhammad.

Sa'īd ibn 'Urwah, 'Abdullāh ibn Shaudhab, Hammām ibn Yahyā and others narrated Ahādīth from him. Imām Nasa'ī *rahimahullāh* considers him to be a reliable narrator, and Imām Bukhārī

ra<u>h</u>imahullāh accepts his testimony. His A<u>h</u>ādīth are listed on the level of *<u>h</u>asan* (a sound <u>H</u>adīth).

<u>Statements</u>

1. "Ever since I recognized the temperament of people, I do not get happy over any person's praise of me. In like manner, the evils which people utter against me do not have any effect on my heart because I know both groups are going beyond the limits."

<u>Note</u>: Glory to Allāh! This is something of real experience and is totally visible. Generally, there is no balance in praising and in criticizing. (compiler)

2. "When a student acquires knowledge for the sake of practising on it, it creates humility within him. If not, his pride increases."

3. Ja'far ibn Sulaymān says that Mālik ibn Dīnār *ra<u>h</u>imahullāh* said: "When there is no grief and worry in the heart, it gets destroyed."

<u>Note</u>: This is why it is said: "There is nothing greater than worry to revive the heart." (compiler)

4. "The person who distances himself from the beauty and attraction of this world will overpower his desires and passions."

5. A thief entered his house on one occasion and could not find anything despite searching high and low. So Mālik ibn Dīnār *ra<u>h</u>imahullāh* shouted out to him: "You did not find any worldly item in my

house, why don't you look for something for the Hereafter?" The thief replied: "Very well." He said: "Perform *wuḏū'* and offer two *rakʿats* of salāh." The thief carried out his instruction, remained seated, and then proceeded to the musjid. Mālik ibn Dīnār was asked about his identity, so he replied: "He is a thief, he had come here to steal, but I 'stole' him."

Note: Glory to Allāh! What an excellent "theft"! He bestowed him with the treasure of the Hereafter. (compiler)

6. Muslim al-Khawwās narrates: Mālik ibn Dīnār *rahimahullāh* said: "The people of the world have departed from it, but they did not taste the best thing of this world." He was asked: "What is that?" He replied: "The *maʿrifat* (true recognition) of Allāh *taʿālā*."

Note: Glory to Allāh! What an excellent statement! The greatest bounty of this world is the *maʿrifat* of Allāh *taʿālā*. May Allāh *taʿālā* bestow it to all of us and enable us to enjoy its taste. Āmīn. (compiler)

7. Sulaymān Taymī said: "I have not come across anyone more abstinent from the world than Mālik ibn Dīnār."

8. Jaʿfar ibn Sulaymān said: "Mālik ibn Dīnār used to write one full copy of the Qur'ān in four months. He would leave it for sale in a person's shop and make arrangements for his food from its income." (*Siyar Aʿlām an-Nubalā'*, vol. 5, p. 362)

9. “Had I not feared it being a *bidʿah*, I would have said: ‘When I die, I must be put in chains and presented before my Allāh just as a slave who escaped is presented before his master.’”

10. “There are only three comforts of the world which remain: (1) visiting one’s beloveds, (2) reading the Qur’ān in *tahajjud*, (3) the place in which the *dhikr* of Allāh *taʿālā* is made.”

11. If anyone asked him a question and there was a cloud above them at the time, he would say: “Wait, let this cloud pass because it may have a rock which would strike us.”

12. “We no longer have any companion who could help and support us in doing deeds for the Hereafter. Now people are such that they corrupt the heart of a person.”

13. “I do not wish for anyone to come to my house because I fear I will not be able to fulfil his rights.”

14. “I found the Sahābah *radiyallāhu ʿanhum* never to find fault with another’s simple and ordinary clothes. A person wearing silk brocade will not find fault with a person wearing woollen clothes, nor vice versa.”

15. “Now that we all made peace with this world, there is no *ʿālim* and righteous servant who can criticize each other.” (In other words, if everyone is suffering from the same sickness, there is no one to say anything to the other).

16. He used to say to his family: “The one who agrees to our weakness may remain living with us, if not, he or she may leave us.” He had nothing in his house except for a Qur’ān, a water jug, and a straw mat.

17. “When a person acquires knowledge for the sake of practising on it, his knowledge increases. If he does not acquire it for this purpose, his evil and pride increases, and the masses treat him with disdain.”

18. A governor said to him: “Make *duʿā’* for us.” He replied: “How can I make *duʿā’* for you when thousands of people are making *duʿā’* against you?”

19. “The pious people of the past used to emphasise three things: (1) to withhold and restrict the tongue, (2) to engage in abundant *istighfār* (seeking forgiveness), (3) to remain aloof and secluded.”

Note: The Sufis constantly emphasise these points. How, then, can *tasawwuf* be in conflict with the Sharīʿah? In fact, it is the essence of Islam. (compiler)

20. “When an illness afflicts the body, then no matter what you eat and drink, and how you sleep and rest, it does not provide any benefit. In like manner, when love for the world embeds itself in the heart, admonition and advice do not have any effect.”

21. “It is mentioned in some books that Allāh *taʿālā* says: ‘When an *ʿālim* becomes attached to this world, then the lowest punishment which I mete out to him is that he does not experience the sweetness of My *dhikr* in his heart.”

Note: In other words, no matter how much wealth and possessions he acquires, he is deprived of the joy of *dhikrullāh* (Allāh’s remembrance). There is no greater deprivation. (compiler)

22. “An *ʿalim* is he who when you go to meet him and he is not in his house, then the items in his house tell you that he is an *ʿālim*. You see a straw mat for salāh, you see a Qur’ān, you see a water jug for *wudū’* placed in one corner, and you see signs of preparation for the Hereafter.”

23. He once saw a person performing salāh in a haphazard manner, so he said: “I feel very sorry for his wife and children.” Someone asked him: “Why is that?” He replied: “He is the senior person in his house and they will learn to perform salāh from him.”

24. Ibn al-Mubārak *rahimahullāh* says: A fire broke out in Basra. Mālik ibn Dīnār *rahimahullāh* held a corner of his blanket and came out of his house saying:

هلك أصحاب الأثقال

“Those who are weighed down by possessions are destroyed.”

He had nothing except for a blanket, and so, there was no question of his destruction. (*Aʿyān al-Hujjāj*, p. 132)

Note: The same applies to the Hereafter – the majority of those who had wealth in this world will be destroyed. As for the poor and needy, *inshā Allāh* – even their accounting of deeds will be less. People who travel light are able to cover a journey swiftly. (compiler)

Demise

Mālik ibn Dīnār *rahimahullāh* passed away before 131 A.H (*Aʿyān al-Hujjāj*, p. 132). Surrīy ibn Yahyā says he passed away in 127 A.H. May Allāh *taʿālā* illuminate his grave. (*Siyar Aʿlām an-Nubalāʾ*)

Hadrat Saʿīd ibn Jubayr *rahimahullāh*

Name and lineage

His name is Saʿīd, his *kunnīyyat* is Abū ʿAbdillāh, and his father's name is Jubayr. He is from among those Tābiʿīn who combined knowledge with practice.

Merit and virtue

Although Hadrat Saʿīd started off as a slave, he eventually became a leader in the field of knowledge. Hāfiz Dhahabī *rahimahullāh* enumerates him among the erudite *ʿulamā'*. Imām Nawawī *rahimahullāh* says that Saʿīd was from among the senior imāms among the Tābiʿīn. He was a senior Tābiʿī in the fields of *tafsīr*, Hadīth, *fiqh*, worship, abstinence, asceticism, and other excellent qualities. He benefited tremendously by studying under the following Sahābah *radiyallāhu ʿanhum*: ʿAbdullāh ibn ʿUmar, ʿAbdullāh ibn ʿAbbās, ʿAbdullāh ibn Zubayr, Abū Saʿīd Khudrī, Abū Hurayrah, Hadrat ʿĀ'ishah, and Anas ibn Mālik *radiyallāhu ʿanhum ajmaʿīn.*

Soft-heartedness and fear of Allāh *taʿālā*

His heart was extremely soft and he was so overwhelmed with Allāh's fear that his eyes would tear all the time. Excessive crying caused his eye sight to become weak.

Humility in salāh

His salāh was an embodiment of humility and servitude. There were times when he used to complete the entire Qur'ān in one *rakʿat*. He would read verses of admonition again and again. He would remain engrossed in *dhikr* from *subh sādiq* (true dawn) until the *fajr salāh*.

Worship in Ramadān

Hadrat Saʿīd's worship would increase tremendously in Ramadān. He would remain in *iʿtikāf* (seclusion) in his tribal musjid and remain engrossed in *dhikr* and recitation of the Qur'ān.

Self-effacement

He considered himself absolutely insignificant and would feel shy to reprimand sinners for their sins. He used to say: "I see a person committing a sin, but I myself am so unworthy that I feel ashamed to reprimand others."

Note: This is a condition of absolute self-effacement, and is a means of progress in this path.

The meaning of worship

He did not consider worship to be merely salāh, fasting, and glorifying and praising Allāh *taʿālā*. He used to say: "The person who obeys Allāh's orders is a *dhākir* (one occupied in *dhikr*), and the one who disobeys Him is not really a *dhākir* no matter

how regular he is with recitation of the Qur'ān, *dhikr* and glorification of Allāh *taʿālā*." (*Tābiʿīn*)

Recitation of the Qur'ān

He had a special affinity with reading the Qur'ān and would generally complete the entire Qur'ān in two nights. Only a journey or an illness would affect this practice. (*Siyar as-Sahābah*, vol. 7, p. 160)

Abstention from backbiting

He strictly abhorred backbiting or listening to backbiting. (*Siyar as-Sahābah*, vol. 7, p. 160)

The danger of evil *ʿulamā'*

He considered evil *ʿulamā'* to be the greatest danger to the Muslim *ummah*. Hilāl ibn Khabbāb asked him on one occasion: "What will cause the destruction of people?" He replied: "It will happen at the hands of their *ʿulamā'*."

Statements

1. "I see a person committing a sin but I do not stop him because I am ashamed of my own insignificance."

Note: He used to express his remorse and regret to Allāh *taʿālā* for his inability to stop a sin. Unfortunately, we commit a sin but do not even perceive it as such. We seek refuge in Allāh *taʿālā*.

2. “A sign of the acceptance of *duʿā’* is its sweetness [when a person feels enjoyment from making *duʿā’*].”

Note: To experience sweetness and enjoyment from making *duʿā’* is a great bounty. (compiler)

3. “The person who obeys Allāh’s orders is a *dhākir* (one occupied in *dhikr*), and the one who disobeys Him is not really a *dhākir* no matter how regular he is with recitation of the Qur’ān, *dhikr* and glorification of Allāh *taʿālā*.”

Note: This shows how necessary it is to abstain from disobedience. Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* used to say this very often: “Carrying out acts of obedience is the job of the righteous (*sālihīn*), and abstaining from acts of disobedience is the job of the truthful (*siddīqīn*).” (compiler)

Opposition to Hajjāj

Muhammad ibn ʿAbd ar-Rahmān ibn Ashʿath went to war against Hajjāj. Hadrat Saʿīd joined Muhammad ibn ʿAbd ar-Rahmān in battle. Hadrat Saʿīd was apprehended, presented before Hajjāj, and the latter spoke to him, but Hadrat Saʿīd was neither frightened nor intimidated in the least.

The death sentence and his fortitude

Hajjāj ordered the executioner to kill him. On hearing this, one of those who was present began to cry. Hadrat Saʿīd asked him: “Why are you

crying?" He replied: "Over your death sentence." He said: "There is no need to cry over it. This incident was known to Allāh *taʿālā* from before hand." He then quoted this verse:

مَا أَصَابَ مِنْ مُّصِيْبَةٍ فِي الأَرْضِ وَلاَ فِيْ أَنْفُسِكُمْ إِلاَّ فِيْ كِتَابٍ قَبْلَ أَنْ نَّبْرَأَهَا

"No calamity can befall the earth nor your own selves which is not recorded in a book before We bring it into existence in this world." (Sūrah al-Hadīd, 57: 22)

In short, he proceeded smilingly towards the gallows with utter patience and fortitude. Hajjāj was informed of Saʿīd's smile on his face. He summoned him back and asked him: "Why are you smiling?" He replied: "I am smiling at your audaciousness and impudence before Allāh *taʿālā*."

On hearing this, Hajjāj ordered for the leather mat for the execution to be rolled out right in front of him, and ordered his execution. Hadrat Saʿīd ibn Jubayr *rahimahullāh* said: "Give me time to perform two *rakʿats* of salāh." Hajjāj said: "I will only permit you if you perform the salāh while facing towards the east." Hadrat Saʿīd said: "No problem", [and read this verse]:

فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللهِ

"So wherever you face, it is there that Allāh is attentive." (Sūrah al-Baqarah, 2: 115)

He then read the following verse:

إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالأَرْضَ حَنِيْفًا وَّمَآ أَنَا مِنَ الْمُشْرِكِيْنَ

"I have turned my face to Him alone who created the heavens and the earth, turning away from everyone else, and I am not of the polytheists." (Sūrah al-Anʿām, 6: 79)

Hajjāj ordered: "Lower his head." On hearing this order, Hadrat Saʿīd lowered his head on his own, and read this verse:

مِنْهَا خَلَقْنَاكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

"It is from this earth that We created you, and therein We return you, and from it We shall remove you a second time." (Sūrah Tā Hā, 20: 55)

After reading the *kalimah shahādah*, he made *duʿā'* to Allāh *taʿālā* saying: "O Allāh! After I am executed, do not give this tyrant the power to kill anyone else."

Martyrdom

The executioner was standing with an unsheathed sword. The moment Hajjāj issued the order, the sword struck and the head of the one who was fighting for the truth was struck, and it was left quivering on the ground. After it landed on the ground, the last words which emanated from it were: *Lā ilāha illallāh*. This incident took place in

Shaʿbān 94 A.H. To Allāh we belong and to Him is our return.

An astonishing observation

When Hadrat Saʿīd ibn Jubayr was killed, much more blood than normal flowed from his body. Hajjāj called for a few doctors and asked them the reason for this. They replied: "Blood is governed by the soul. The souls of those who had been killed before had already dissolved. But Ibn Jubayr's soul was not affected in any way."

The effect this incident had on Hadrat Hasan Basrī *rahimahullāh*

The personality of Hadrat Saʿīd ibn Jubayr caused all the senior Tābiʿīn to be grieved and affected by this incident. Hadrat Hasan Basrī *rahimahullāh* said: "O Allāh! Exact revenge from Hajjāj, the flagrant sinner and tyrant of the Thaqīf tribe. By Allāh! If all the inhabitants of the world joined in the murder of Hadrat Saʿīd, Allāh *taʿālā* would have cast them on their faces into Hell."

The destiny of Hajjāj

Hadrat Saʿīd ibn Jubayr's *duʿā'* against Hajjāj did not remain ineffective, and the unjust shedding of his blood had its effect. No sooner after Hadrat Saʿīd was executed, Hajjāj suffered from a serious mental illness and was forced to remain in bed. He used to experience bouts of unconsciousness in the course of his illness. While in this state of slumber and unconsciousness, he would see Ibn

Jubayr with clothes wrapped around his body, asking him: “O enemy of Allāh! For what crime did you kill me?” On seeing this disturbing dream, he would get up trembling and say: “What is it with me and Saʿid?” He died in this condition of insanity in 95 A.H. In this way, he did not get an opportunity of killing anyone after killing Hadrat Ibn Jubayr *rahimahullāh*. (*Tābiʿīn*, p. 135)

Hadrat ʿĀmir ibn Shurāhbīl Shaʿbī *rahimahullāh*

Name and lineage

His name is ʿĀmir, his father's name is Shurāhbīl, and his grandfather was ʿAbd. He was an imām and erudite scholar of his time. He first had the title of Abū ʿAmr Hamdānī, but later came to be known as Shaʿbī

Birth

He was born a few years after the commencement of the caliphate of Hadrat ʿUmar ibn Khattāb *radiyallāhu ʿanhu*. Another view is that he was born in 21 A.H.

Merit and virtue

Saʿīd ibn ʿAbd al-ʿAzīz narrates from Mak-hūl who said: "I have not seen a more senior *ʿālim* than Shaʿbī *rahimahullāh*." Abū Bakr ibn ʿAyyāsh narrates from Abū Husayn who said: "I have not seen a person with more juristical acumen than Shaʿbī."

ʿAlī ibn Qāsim narrates from Abū Bakr Hudhalī who said: "Ibn Sīrīn said to me: 'Remain in the close company of Shaʿbī because I saw him deriving benefit from the Companions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

Ahmad ibn ʿAbdillāh ʿAjalī said: "Shaʿbī narrated from forty eight Sahābah *radiyallāhu ʿanhum*."

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Statements

1. "Listen! Be cautious about making *qiyās* (analogical reasoning) in *Dīn* because whoever did this certainly made certain additions to *Dīn*."

2. "Always keep away from an immoral *ʿālim*. Also remain distant from an ignorant *ʿābid* (worshipper). Both are causes of tribulation."

Note: When an *ʿālim* has immorality within him, there is no guarantee as to when he will start practising against his knowledge. In like manner, if a person is an ignorant worshipper, we do not know when he will destroy his worship because of his ignorance. In this way, both will be causes of tribulation.

3. Someone addressed him as *"faqīh"* (jurist) on one occasion, so he said: "I am neither a *faqīh* nor an *ʿālim*. I am merely among those who related Ahādīth as they heard it. Brother! A *faqīh* is one who abstains from the prohibitions of Allāh *taʿālā*, and an *ʿālim* is one who fears Allāh *taʿālā* without having seen Him."

4. "I have experienced the era of such people who would not teach knowledge of the *Dīn* to anyone except a person who was intelligent and pious. But now, people who have neither intelligence nor piety are being taught."

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Demise

He passed away in 104 A.H. in Kūfah. May Allāh *taʿālā* illuminate his grave. (*Tabaqāt*, p. 37)

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Hadrat Talhah ibn Misraf *rahimahullāh*

Name and lineage

His name is Talhah, his father's name is Misraf, his grandfather is ʿAmr, and his great grandfather is Kaʿb. He was an imām, a *hāfiz* and an excellent *qārī*. His title is Shaykh al-Islam Abū Muhammad Hamdānī Kūfī.

Acquisition of knowledge

Abū Khālid said: "I have been informed that when Talhah became popular in the field of *qirā'ah* (the art of reading the Qur'ān), he went to Aʿmash and read before him so that his rank in the eyes of the people may be reduced."

Fear of the Hereafter

Fudayl ibn ʿIyād said: "I heard that Talhah laughed one day, so he became displeased with his self, and addressed his self saying: 'Why are you laughing? Only a person who is saved from dangers and passes the (*pul*) *sirāt* may laugh." (*Siyar Aʿlām an-Nubalā'*, vol. 5, p. 191)

Statements

1. He was a very abstinent and pious man. When differing views on rulings (*masā'il*) were discussed in his presence, he would say: "Do not refer to it as *ikhtilāf* (difference), rather refer to it as *wusʿat* (leeway, flexibility). In other words, the *ikhtilāf* among the jurists and *ʿulamā'* is not really an

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ikhtilāf. Rather it is a leeway and latitude (*wusʿat*) provided by the Sharīʿah; and its benefit is that no matter which opinion a person practises on, he will be considered to be *ʿāmil bi ash-Sharīʿah* – one who is practising on the Sharīʿah."

2. "When anyone offers you an apology, you must accept his apology gladly and magnanimously. Obviously, it is another matter if proximity to Allāh *taʿālā* lies in severing ties with the person."

Note: Glory to Allāh! Look at the lesson of pardoning and overlooking. Yes, if there is a Sharʿī reprehensibility in pardoning and overlooking, or you feel it is advisable to sever ties with the person, then you are not answerable. Instead, practising on the pure Sharīʿah is essentially the demand of good character. (compiler)

Demise

He passed away in 112 A.H. May Allāh *taʿālā* shower His mercy on him. (*Tabaqāt*, p. 38)

Hadrat Abū Hāzim Ashjaʿī *rahimahullāh*

Name and lineage

His name is Sulaymān, and is well-known by the *kunnīyyat,* Abū Hāzim. He was from the residents of Kūfah and was from the Ashjaʿ tribe. He had a special relationship with Hadrat Abū Hurayrah *radiyallāhu ʿanhu* and was a reliable Hadīth scholar.

Narration of Hadīth

He narrated most of his Ahādīth from Hadrat Abū Hurayrah *radiyallāhu ʿanhu*, and from Ibn ʿUmar and Husayn ibn ʿAlī *radiyallāhu ʿanhumā.* The following scholars narrated Ahādīth from him: Mansūr, Aʿmash, Muhammad ibn Jahādah and others *rahimahumullāh.* Imām Ahmad ibn Hambal *rahimahullāh* and Ibn Maʿīn *rahimahullāh* consider him to be a reliable narrator. Nuʿaym ibn Himyar, Yazīd ibn Kīsān and Nufayl ibn Ghazwān *rahimahumullāh* also narrate from him. (*Siyar Aʿlām an-Nubalā'*, vol. 5, pp. 7-8)

Statements

1. "I have seen *ʿulamā'* to whom kings and rulers used to go and they used to stand like slaves at their doors. But today, I only see the jurists, *ʿulamā'* and worshippers going to the rulers and wealthy people. When they saw this lamentable situation, they began looking at the *ʿulamā'* with disdain and said: 'If the wealth which we have is not better than what these *ʿulamā'* and

worshippers possess, they would not have treated us like this.'"

Note: Look! Because the *'ulamā'* and worshippers began frequenting the wealthy people and rulers, the latter began to consider knowledge of the Qur'ān and Sunnah to be inferior to their wealth and authority. It is essential for the *'ulamā'* and righteous to be very cautious about frequenting the wealthy and rulers in order to save them [wealthy and rulers] from such evil thoughts [about knowledge of the Qur'ān and Sunnah] and to save their own selves from disgrace and humiliation. If they are cautious in this regard, the superiority of *Dīnī* knowledge and respect of the *'ulamā'* will remain. (compiler)

2. "When a time comes wherein people are satisfied with mere words and statements, and not bothered about actions and deeds, you must conclude for yourself that we are evil people and we have reached evil times." (*Tabaqāt*)

Note: It seems that such a time has already arrived. May Allāh *ta'ālā* protect us from its evils and tribulations. Āmīn. (compiler)

Demise

He passed away during the caliphate of Hadrat 'Umar ibn 'Abd al-'Azīz *rahimahullāh* in around 100 A.H. May Allāh *ta'ālā* illuminate his grave. (*Siyar A'lām an-Nubalā'*)

Hadrat ʿAllāmah Muhammad ibn Sīrīn *rahimahullāh*

Name and lineage

His name was Muhammad and his father's name was Sīrīn. His father, Sīrīn, was captured as a prisoner-of-war in the battle of ʿAyn at-Tamr and fell into the lot of Hadrat Anas ibn Mālik *radiyallāhu ʿanhu*. He was freed later on.

His mother, Safīyyah, was a slave woman belonging to Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu*. Muhammad ibn Sīrīn was a product of these two personalities.

Birth, merit and virtue

He was born in 33 A.H. He was nurtured and trained by Hadrat Anas *radiyallāhu ʿanhu*, a student of Hadrat Abū Hurayrah *radiyallāhu ʿanhu*, and a fellow companion of Hadrat Hasan Basrī *rahimahullāh*.

He had a very happy temperament by nature, but his heart was filled with Allāh's fear. There was a musjid near his house where children too were not permitted to go. He paid particular attention to the *shaʿāʾirullāh* (the salient features and things attributed to Allāh *taʿālā*). Consequently, he disliked any conversation while the Qur'ān was read, and he used to clean the musjid with his clothes. (*Tābiʿīn*, p. 446)

Asceticism and abstention

He was an embodiment of knowledge and practice. The level of his deeds and actions equalled the level of his knowledge. He was a senior worshipper and ascetic of his time. Ibn Saʿd *rahimahullāh* writes: "He was very knowledgeable and abstinent." Hāfiz Dhahabī *rahimahullāh* writes: "He was the leader of the abstinent and pious people."

Fear of Allāh and soft-heartedness

He had a very happy temperament by nature, but his heart was filled with Allāh's fear. Yūnus relates: "Ibn Sīrīn *rahimahullāh* was a very jovial and humorous person, but the level of his fear of Allāh *taʿālā* was such that he would laugh and joke in public, but cry profusely when in seclusion." Hishām ibn Hassān relates: "We were living with Ibn Sīrīn *rahimahullāh* on one occasion. We used to see him laughing during the day, and hear his crying in the darkness of the night. When death was discussed, he would be overcome with a feeling of death." Zahīr al-Aqtaʿ relates: "When Ibn Sīrīn used to discuss death, every part of his body would appear to be dead."

Worship

Worship was his most beloved occupation, and he used to engage in very difficult forms of worship. Ibn ʿImād Hambalī *rahimahullāh* writes: "He was on the highest level of perfection in knowledge and

worship. Apart from leaving out a day in-between, he would always keep fast."

Bearing material loss out of extreme precaution

Ibn Sīrīn *rahimahullāh* was a trader, but he would never touch doubtful items. He purchased a large amount of grain on one occasion and made a profit of 80 000 dirhams. However, doubts crept into his heart and he felt that there was a taint of usury [interest] in his profit. And so, he cast aside the entire amount, although there was no usury whatsoever in it.

Desisting from gifts of rulers and leaders

It was probably because of this precaution that he would not accept gifts from rulers and leaders. A pious personality like Hadrat 'Umar ibn 'Abd al-'Azīz *rahimahullāh* once sent a gift to him and to Hadrat Hasan Basrī *rahimahullāh*. Hadrat Hasan Basrī accepted it, but not Ibn Sīrīn *rahimahullāh*.

Humility

He considered himself to be most insignificant and did not approve of any distinction for himself. He would not permit anyone to walk with him. If anyone wished to walk with him, he would say: "If you are walking unnecessarily, go back; do not walk with me."

Despite this humility, he was very bold and fearless, and was not affected by the worst of dangers.

Statements and teachings

1. "*Halāl* sustenance has been destined for you, now you must search for it. Even if you search for it through *harām* means, you will not receive more than what was destined for you."

2. When anyone spoke evil of another person in his presence, he would speak good of the person. He was fearful of Allāh *taʿālā* and good hearted.

3. When he used to speak with his mother, he would not speak in an informal manner out of respect for her.

Note: The fortune and honour of a person most certainly lies in his respect and honour for his parents, and not uttering a single letter of annoyance. (compiler)

4. He was imprisoned over a debt. The guard of the prison said to him: "You may go home at night and return in the morning." He replied: "I will not help you in breaking a trust."

Note: Glory to Allāh! Look at his uprightness. This is a special sign of integrity, piety and righteousness of the heart. (compiler)

5. He used to say: "I was imprisoned because I found fault with a person with regard to a debt. I was punished by Allāh *taʿālā* in this way."

6. "If you mention the evils of a person while you are angry with him, and conceal his good qualities,

then you are committing an absolute wrong against him."

7. "If sins caused a stench, people would not have come near me because of my many sins."

8. If anyone asked him about a dream, he would say to the person: "If you continue fearing Allāh *taʿālā* when you are awake, whatever you see in a dream will not harm you."

Note: Glory to Allāh! Look at how he encouraged towards good deeds. Many people today make all decisions on the basis of dreams. (compiler)

Bequest and demise

He became terminally ill in 110 A.H. He was in debt for an amount of 40 000 dirhams, and was very worried about it. His son, ʿAbdullāh, took the responsibility of paying it on his behalf, so he made *duʿāʾ* for him.

He then advised those who were around him, saying: "You must continue fearing Allāh *taʿālā*, live with peace and harmony amongst yourselves, and if you claim to be believers, obey Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Allāh *taʿālā* chose a *Dīn* for you, i.e. Islam. So you must die on it.

After giving these words of advice, he passed away on a Friday. He was more than eighty years old at the time. (*Siyar as-Sahābah*, vol. 7, p. 474)

Note: Allāh *ta'ālā* emphasised this point [of dying as Muslims] in the following verse:

وَلاَ تَمُوْتُنَّ إِلاَّ وَأَنْتُمْ مُّسْلِمُوْنَ

"Do not die except as Muslims."

Hadrat Haram ibn Hayyān ʿAbdī *rahimahullāh*

Name and lineage

His name is Haram, his father was Hayyān, and ʿAbdī was his attribution.

Academic and spiritual excellence

Although Ibn Hayyān was a stranger to external sciences, he is listed among the foremost Tābiʿīn possessing excellent qualities. His essential distinction was his asceticism, worship, and annihilation in Allāh *taʿālā*. ʿAllāmah Ibn Saʿd *rahimahullāh* writes:

كان له فضل وعبادة

"He was a man of merit and worship." (*Siyar as-Sahābah*, vol. 7, p. 538)

Bequest

Despite his interest in asceticism and worship, he was forever ready to wage jihād in Allāh's cause. His armour and horse remained with him [ready for jihād]. He left for jihād once and passed away.

It was probably during his illness or on some other occasion when someone asked him to make a bequest. He said: "What bequest must I make? The only thing I can bequest is for my armour to be sold and my debt to be paid off with its sale. If the armour does not cover the debt, my horse should

also be sold. If this too is not enough, sell my slave. You must constantly bear in mind this verse of Sūrah an-Nahl:

اُدْعُ إِلى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Invite to the way of your Sustainer with wisdom and with kind admonition." (Sūrah an-Nahl, 16: 125)

Note: ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* explains the above verse as follows:

"Now the Prophet *sallallāhu ʿalayhi wa sallam* himself is taught how to bring the people onto this path. Three ways are shown here: (1) wisdom, (2) kind admonition, (3) arguing in a way that is best.

The meaning of wisdom is that absolute and definite themes should be presented in the light of strong proofs and evidences in a very sensible and judicious manner whereby those who are endowed with understanding and intellect may submit before them. These should be discussed in such a manner that material philosophies fade away before them and no scientific discoveries are able to change any of the facts of the Qur'ān in the least.

"kind admonition" refers to effective and affectionate advice and admonition filled with the spirit of kindness and compassion. Advice that is given with sincerity, benevolence, kindness and noble character in a beautiful and balanced manner is at times able to turn hearts of rock into

wax, the dead are revived, and despondent and dejected nations are filled with confidence. Upon hearing the themes of *targhīb* and *tarhīb* (encouragement towards good and warnings against evil) the people begin running spontaneously towards their ultimate goal. This is especially so when it comes to those who are not very intelligent and discerning, but possess the spark of truth in their hearts. When they hear an effective and impressive talk, they can become filled with the steam of action which would not have been possible through lofty and intellectually researched discourses.

There has always remained in this world a group whose job is to criticize and find objections in everything. These people neither accept words of wisdom nor do they listen to advice and admonition. Instead, it is their aim to keep the fire of debate and contest ignited in every matter. At times, the knowledgeable, the equitable and the searchers of truth are also engulfed by doubts and misgivings. They are not satisfied until they have debated the matter. It is therefore said to them: "And argue with them in a way that is best." In other words, if such a situation presents itself, you should argue in the best manner – with respect, deference, equity and justice." (compiler)

Seeking refuge

He would make this *duʿā'*: "O Allāh! Keep me in Your refuge against the evils of these times wherein the young are rebellious, the old are prone to greed and avarice, the age of people is reduced,

and one sees his most beloved brother committing a sin but does not stop him." (*Tabaqāt*, vol. 1, p. 25)

Note: Unfortunately, all the above-mentioned actions are openly committed today, but the majority of us do not speak out against them. In fact, many people are not even displeased over their own condition. Can there be a worse time wherein an illness is prevalent, but no treatment for it!? We seek refuge in Allāh *taʿālā*. (compiler)

Hadrat Maymūn ibn Mihrān *rahimahullāh*

Name, lineage, birth

His name is Maymūn, his *kunnīyyat* is Abū Ayyūb, and his father's name was Mihrān. He was born in 40 A.H.

Merit and virtue

He was a distinguished Tābiʿī and from among the eminent *ʿulamā'*. Together with knowledge, he was embellished with excellent character. He was renowned for his humility and servitude. He was considered to be among the first level of Tābiʿīn as a *faqīh* (jurist) and *mujtahid* (one endowed with analogical reasoning). (*Siyar as-Sahābah*, p. 527)

Statements

1. Someone said to him: "People will enjoy goodness for as long as you are alive." He replied: "Go and mind your own business. People will enjoy goodness for as long as they continue fearing Allāh *taʿālā*."

Note: Glory to Allāh! What a genuine point he made. It is worthy of being written in gold. (compiler)

2. "O people of the Qur'ān! Do not make the Qur'ān a commodity through which you acquire profits. Instead, seek the world through worldly

things, and the Hereafter through things which are connected to the Hereafter."

3. "When love is firmly established between two brothers, there is no harm in delaying a visit to them." (*Tabaqāt*, p. 35)

Demise

He passed away in 116 A.H. May Allāh *taʿālā* shower His mercy on him. (*Aʿyān al-Hujjāj*)

Hadrat Abū Muslim al-Khaulānī *rahimahullāh*

Name and lineage

He was from among the leaders of the Tābiʿīn and an ascetic of his era. The most authentic opinion states that his name is ʿAbdullāh ibn Thuwab. Abū Muslim is his *kunnīyyat* and he is well known by it.

Narrating Hadīth

He narrated Ahādīth from Hadrat ʿUmar, Hadrat Muʿadh ibn Jabal, Abū ʿUbaydah, Abū Dharr Ghifārī, and ʿUbādah ibn Thābit *radiyallāhu ʿanhum*.

Spiritual exercises

Hadrat Mālik ibn Dīnār *rahimahullāh* relates that when Hadrat Kaʿb *radiyallāhu ʿanhu* saw Hadrat Abū Muslim Khaulānī, he asked: "Who is this pious man?" The people said: "He is Abū Muslim Khaulānī." He said: "He is the *hakīm* (wise man) of this *ummah*."

Hadrat ʿUthmān ibn ʿĀtikah said: "Hadrat Abū Muslim Khaulānī suspended a whip in the musjid and he used to say: 'I deserve [to be lashed with] this whip more than the animals.' When he experienced laziness in his actions, he would whip himself on his shins a few times." (*Siyar Aʿlām an-Nubalā'*, vol. 4, p. 6)

Statements

1. Hadrat ʿUthmān ibn ʿĀtikah *rahimahullāh* narrates: Hadrat Abū Muslim Khaulānī used to say: "If I were to see Paradise or Hell, it will not increase my conviction in any way." (*Siyar Aʿlām an-Nubalāʾ*, vol. 4, p. 7)

Note: This condition is known as not only *ʿayn al-yaqīn* (the eye of certainty) but *haqq al-yaqīn* (absolute certainty) which is similar to an eye witness account. O Allāh! Bless us with this lofty condition. (compiler)

2. He used to engage in so much of worship that if he was told: "Hell can be seen", he will not be able to engage in any more worship. (In other words, he had no spare time in which he could engage in any more worship).

3. He used to leave food aside and say: "When a horse is exercised in a particular way and made thin, it runs very well."

4. "Allāh *taʿālā* shall keep firm on the *pul sirāt* the person who kept his feet confined in salāh." (*Tabaqāt*, p. 25)

Note: What a great glad tiding for those who remain standing in salāh. May Allāh *taʿālā* inspire us all in this regard. Āmīn. (compiler)

Demise

The demise of Hadrat ʿAlqamah and Hadrat Abū Muslim Khaulānī took place in 62 A.H. May Allāh *taʿālā* show His mercy on them. (*Siyar Aʿlām an-Nubalāʾ*)

Hadrat Abū Saʿīd Hasan Basrī *rahimahullāh*

Name, lineage

His name was Hasan, his *kunnīyyat* was Abū Saʿīd, and his father's name was Yasār. His parents were slaves, and he was born in 21 A.H. It is stated in *Siyar as-Sahābah* and *Sifatus Safwah* that his *tahnīk* (the act of softening a date in one's mouth and placing it in the mouth of a new born) was done by Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*. His mother used to serve Umm al-Mu'minīn Hadrat Umm Salamah *radiyallāhu ʿanhā*. When his mother was not present at home and he would cry [out of hunger], Hadrat Umm Salamah *radiyallāhu ʿanhā* would breast feed him to appease his hunger. Milk would flow from her breast and he used to drink it. People are of the view that he was eloquent in speech through the blessings of her milk. (*Sifatus Safwah*, vol. 3, p. 233)

Academic achievements

Hadrat Hasan Basrī *rahimahullāh* was born at a time when a large number of Sahābah *radiyallāhu ʿanhum* was present. ʿAllāmah Ibn Saʿd *rahimahullāh* writes:

كان الحسن جامعا عالما عاليا رفيعا فقيها مأمونا عابدا ناسكا كبير العلم فصيحا جميلا وسفيا.

“Hadrat Hasan Basrī possessed many excellent qualities. He was an *ʿālim*, a person of high rank, high position, a jurist, a trustworthy person, a worshipper, an ascetic, possessed wide knowledge, eloquent in speech, handsome, and he had a broad forehead [sign of intelligence and wisdom].”

Actions and sincerity in actions

Someone asked Yūnus ibn ʿUbayd: “Do you know anyone who does deeds like those of Hasan Basrī?” He replied: “Let alone no one doing actions like him, I do not even know anyone who can speak like him.”

He considered sitting in assemblies and covering one’s self with a shawl [as a mark of piety] without any sincerity to be a deception. He used to say: “There are many who sit in our circles and assemblies, but they only have worldly purposes.”

Those who cover themselves with shawls were mentioned before him, so he said: “These people are concealing pride and arrogance in the depths of their hearts, but are displaying humility and servitude through their external garments. By Allāh! They are more proud and arrogant than those who wear expensive sheets.” (*Siyar as-Sahābah*)

Note: This shows that merely wearing a cheap shawl or wrapping one’s self in a blanket does not mean the person is pure from the filth of pride and arrogance. Instead, an entire programme of

rectification and reformation is needed for it. (compiler)

Identifying hypocrisy and hypocrites

Hadrat Hasan Basrī's *rahimahullāh* deep-seated intelligence enabled him to fully understand the fact that hypocrisy is still present and alive, and that not only are hypocrites existing, they are influencing lives, encroaching into the government,[1] and are running the cities.

Someone asked him: "Is hypocrisy prevalent today as well?" He replied:

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[1] From among the latter scholars, Shāh Walī Allāh Sāhib *rahimahullāh* was also of the view that hypocrites are prevalent in every era, and are not confined to any specific era. He says that there are two types of hypocrisy: (1) *Nifāq i'tiqādī* (hypocrisy in beliefs), and (2) *Nifāq 'amal wa akhlāq* (hypocrisy in actions and behaviour). It is difficult to establish *nifāq i'tiqādī* with absolute certainty because of the termination of messenger-ship and the end of divine revelation (*wahy*). However, *nifāq 'amal* and *nifāq akhlāq* is widely prevalent. He is speaking about his era and saying that it is widely prevalent.

In like manner, Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* spent his entire life speaking about hypocrisy, and wrote a book on this subject, titled *Tahdhīr al-'ulamā' 'an khisāl as-sufahā'* (warning the *'ulamā'* against having traits of the foolish). In this book, he quotes from the writings of Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh*, e.g. *Hujjatullāh al-Bālighah*, and *al-Fauz al-Kabīr*. It is worth studying this book. (compiler)

لو خرجوا من أزقة البصرة لاستوحشتم فيها (صفة النفاق وذم المنافقين، مؤلفه محدث أبو بكر فريابي، ص ٦٨)

"If the hypocrites come out of the alleys of Basra, you will feel uncomfortable and scared to move around in the city."

In other words, a large number of people are living in the city who have a mere superficial relationship with Islam, without it really entering their hearts. Or, their actions and mannerisms are not imbibed with the true colour of Islam.

He said on another occasion:

يا سبحان الله! ما لقيت هذه الأمة من منافق قهرها واستأثر عليها (صفة النفاق وذم المنافقين، مؤلفه محدث أبو بكر فريابي، ص ٥٧)

"O Allāh! So many different hypocrites have overpowered this *ummah* and are wielding their authority over it."

In other words, there are elements in the government who are not sincere to Islam and the Muslims. They are worried about their own objectives and benefits. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 66)

<u>Statements</u>

1. "When Allāh *taʿālā* wills good for a person, He does not make him too engrossed with his wife and children."

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Note: In other words, such engrossment which causes a person to forget the Hereafter, because this is disliked. But if this is not the case, it is not disliked. Maulānā Rūmī *rahimahullāh* said: "What is this world? It is what causes a person to become heedless of Allāh *taʿālā*; and not possessions, wealth, riches, wife and children."

2. "A sign of a person's humility is that whoever he meets after leaving his house, he considers that person to be superior to himself."

3. "When a person commits a sin and repents to Allāh *taʿālā*, his closeness to Allāh *taʿālā* increases. If a he commits a sin again, and repents again, his closeness increases even more."

Note: May Allāh *taʿālā* inspire us sinners to repent sincerely to Him. Āmīn. (compiler)

4. "The worst people to a deceased person are those who cry over his death but do not free him of his debts."

5. "Do not exchange the enmity of one person for the love of 1000 people."

Note: This shows the abhorrence of enmity and the desirability of love. (compiler)

6. "Greed causes an *ʿālim* to become tarnished."

Note: Without doubt, it not only tarnishes the *ʿulamāʾ* but makes them disreputable. A saying

goes: “Greed causes a conscious person to lose his sight.”

7. “When a person reproaches himself in public, he is actually praising himself.”

Note: This is because people will think him to be very humble for reproaching himself. Hadrat Shaykh [Hasan Basrī *rahimahullāh*] thus makes a subtle reference to the tricks and plots of the *nafs* (soul). Had the *mashā’ikh* not drawn our attention to the plots and tricks of the *nafs*, it would have been difficult for us to understand them. (compiler)

8. Someone asked him: “Is hypocrisy prevalent today as well?” He replied: “If the hypocrites come out of the alleys of Basra, you will feel uncomfortable and scared to move around in the city.”

9. “Be sociable and kind to your brothers so that your love for them may continue.”

Note: This shows the great value of kindness to one’s brothers. If kindness is not shown, love will be replaced by enmity and hatred. (compiler)

10. He used to sit as if he was a prisoner, and speak like a person who has been sentenced to Hell.

11. “I wish I could eat a certain food which goes into my stomach and forms into a solid brick,

because I have learnt that a solid brick can remain in water for 300 years [without decomposing].”

Note: His reason for saying this was so that he does not have to keep on eating, thereby disturbing his *dhikr* of Allāh *taʿālā*. Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* relates the condition of a *buzurg* (pious man): whenever he felt hungry, he would mix a broth of barley in water and drink it down so that too much time is not wasted in eating. (compiler)

12. Someone said to him: “The *fuqahā’* (plural of *faqīh* – a jurist) are saying such and such things.” He asked: “Have you ever seen a *faqīh*?” He then said: “A *faqīh* is one who is abstinent in this world, who is fully observant of his sins, and is constant in his worship of Allāh *taʿālā*.”

13. He used to take an oath and say: “Anyone who honoured the dirham (wealth and riches) was disgraced and humiliated by Allāh *taʿālā*.”

14. “The world is your conveyance. If you remain riding it, it will keep you on it. But if it rides you, it will destroy you.”

15. “The asceticism of the *ʿulamā’* lies in this world and in wealth.” In other words, the *ʿulamā’* must be abstinent in this regard.

16. “If enmity develops between yourself and a person who is obedient to Allāh *taʿālā*, you must desist having any enmity towards him because Allāh *taʿālā* will not give you control over him. And

if he is disobedient to Allāh *taʿālā*, his disobedience is sufficient to destroy him. So do not tire yourself in having any enmity towards him."

17. "I have never seen a person who sought this world and received [any share] of the Hereafter. On the other hand, the person who sought the Hereafter received of this world as well."

The following is stated in *Sifatus Safwah*, p. 236:

عاصر الحسن خلقا كثيرا من الصحابة فأرسل الحديث عن بعضهم وسمع من بعضهم.

"He was a contemporary of a large group of Sahābah *radiyallāhu ʿanhum*. He narrated some Ahādīth as *mursal* (without stating which Sahābī he heard from), and he heard directly from some of them."

Demise

His sincerity, religious engrossment, academic and spiritual achievements caused the entire city of Basra to be at his feet. When he passed away in 110 A.H. the entire city followed his funeral. This was the first time in the history of Basra that because the entire population had gone to the graveyard, the *ʿasr salāh* was not performed in the Jāmiʿ Musjid of the city. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 67, as quoted from Ibn Khalikān)

CONCLUSION

All thanks are due to Allāh *taʿālā* for enabling us to complete the first volume of *Aqwāl-e-Salaf* with valuable additions. Even the smallest of tasks are completed only through Allāh's inspiration.

I had mentioned in the foreword that – as per the request of a few sincere friends – I added the biographies of some Prophets *ʿalayhimus salām*, Sahābah *radiyallāhu ʿanhum* and Tābiʿīn *rahimahumullāh* in this edition. All praise and thanks are due to Allāh *taʿālā*.

Respected Maulānā Maqsūd Ahmad Sāhib, a lecturer of Hadīth at Madrasah ʿArabīyyah Bayt al-Maʿārif, Ilāhābād, collated enlightening and rare points on the biographies of the Prophets *ʿalayhimus salām*. I embellished this book by including them here. May Allāh *taʿālā* reward him with the best of rewards.

I intend gathering and collating biographies of more Tābiʿīn, Tabaʿ Tābiʿīn, and of the righteous and the reformers who came thereafter in the following volumes. I make *duʿā'* to Allāh *taʿālā* and request the reader for his *duʿā's* for Allāh *taʿālā* to enable me and inspire me to write correctly and accurately on the lives of His righteous servants. This is certainly not difficult for Allāh *taʿālā*.

I request my sincere friends and associates to continue helping and supporting me in this regard as they did in the past. I am indebted to all of them and will remain indebted to them. I make

duʿā' to Allāh *taʿālā* to reward you all. Āmīn. We will take the honour of commencing the second volume with the life of Hadrat Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz *rahimahullāh*. Inspiration is from Allāh *taʿālā* alone.

Muhammad Qamar az-Zamān Ilāhābādī
23 Shaʿbān 1430 A.H.

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Al-hamdu lillāh, thumma al-hamdu lillāh – all thanks are due solely to Allāh ﷻ for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest *duʿā'* to Allāh ﷻ to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me among His righteous servants by virtue of this humble contribution.

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ – لَعَلَّ اللهَ يَرْزُقُنِيْ صَلاَحَا

"I love the righteous although I am not of them. Perhaps Allāh will bestow me with righteousness [by virtue of my love for them]."

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
Mahomed Mahomedy
19 Rajab 1432 A.H./21 June 2011
Durban, South Africa.